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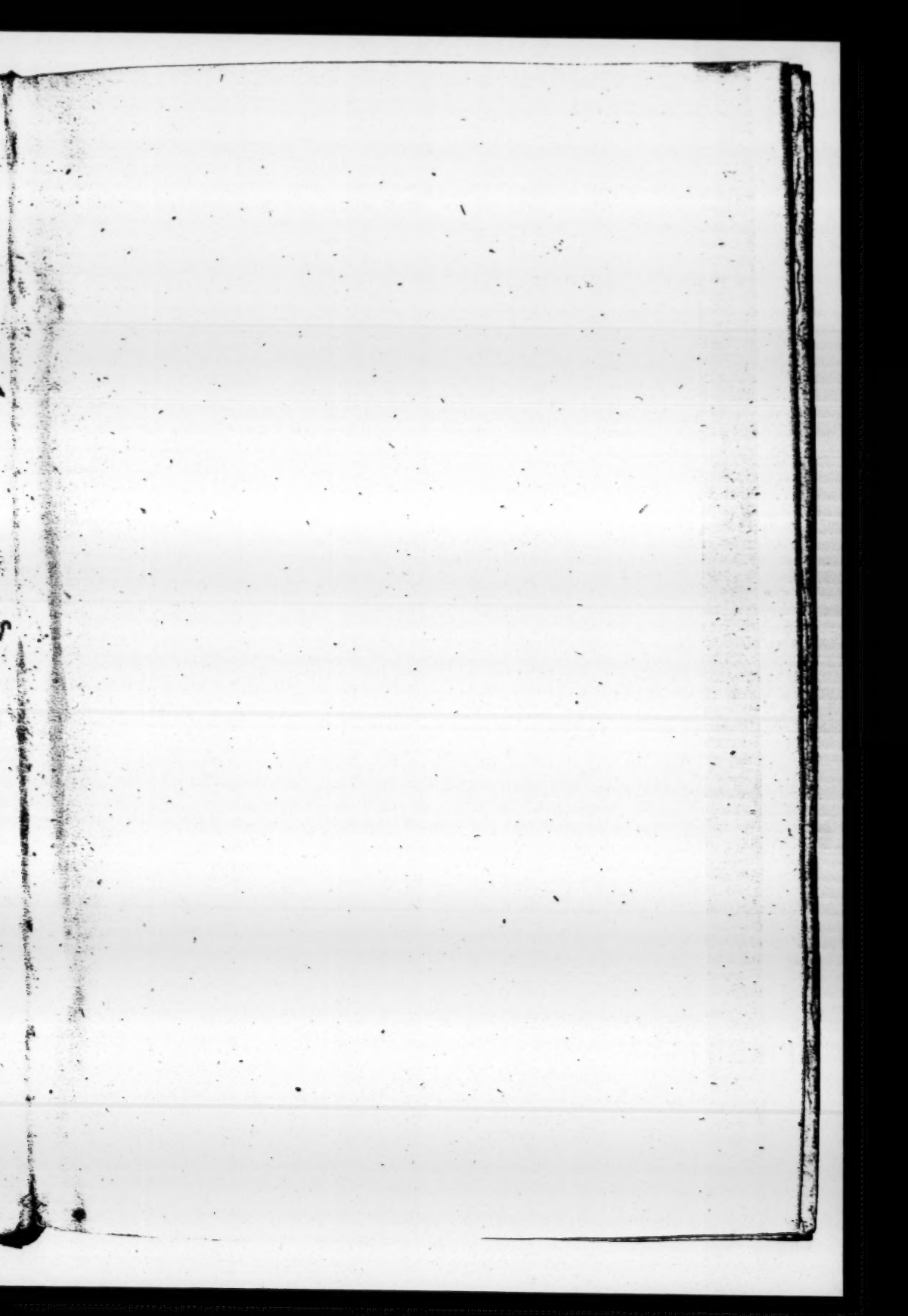
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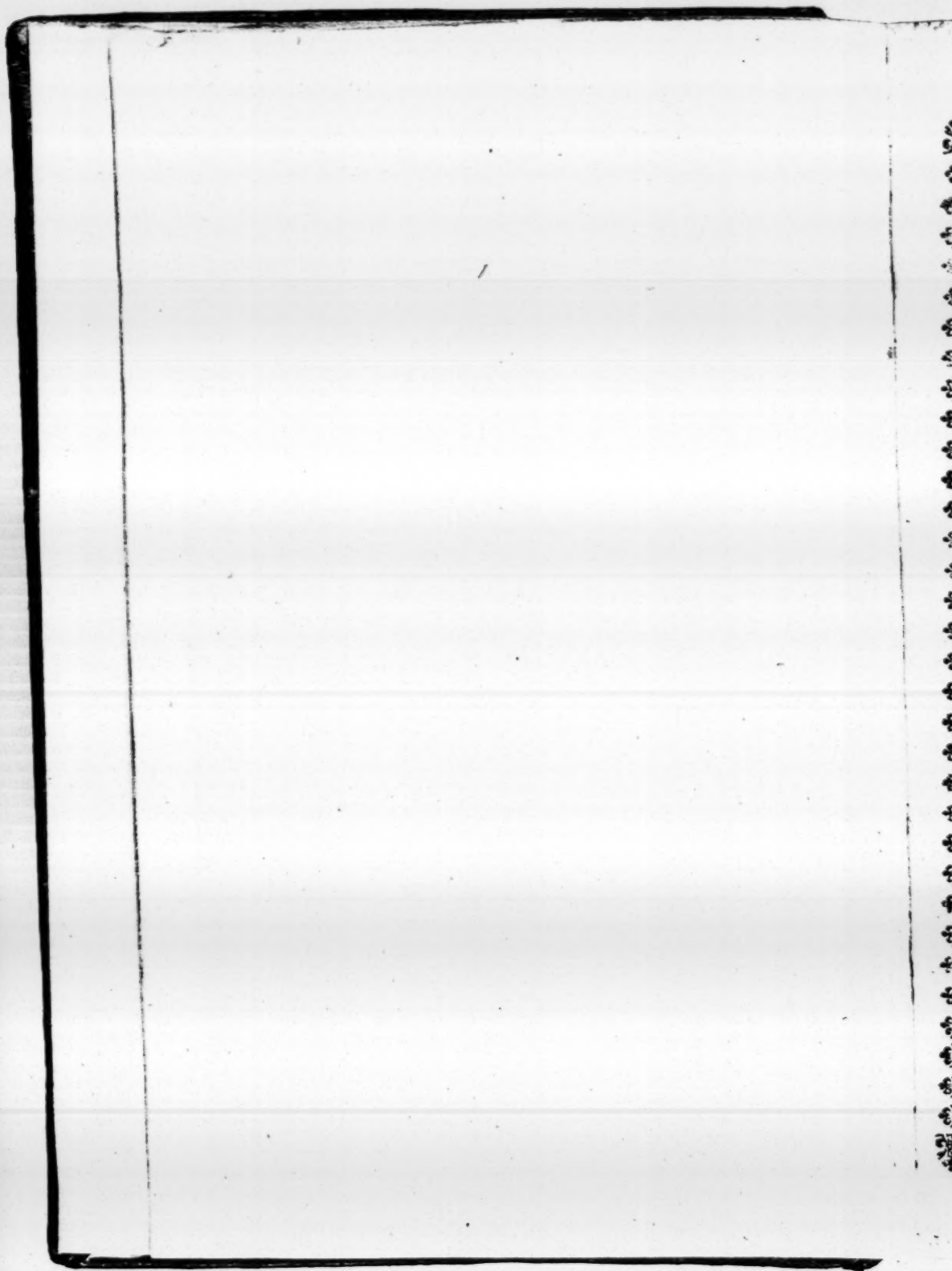
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FUND







# PANOPLIA:

OR THE

*Whole Armour of GOD,*

Explained and Applied for the Conduct  
and Comfort of a CHRISTIAN  
in all his Tryals and Tentations.

AS ALSO,

*The Dying Preachers Legacy,*

In several SERMONS,

Being the last Labour of the Reverend  
Author in the course of his Ministry.

TOGETHER

With certain seasonable Considerations,  
proving the Lawfulness and Expediency  
of a Set-Form of Lyturgy in the Church.

All prepared for the Press by the Reverend  
Author before his Decease, and now made publike for  
the Common Good.

By *RICHARD VENOUR*, late  
Rector of St. Maries in Warwick.

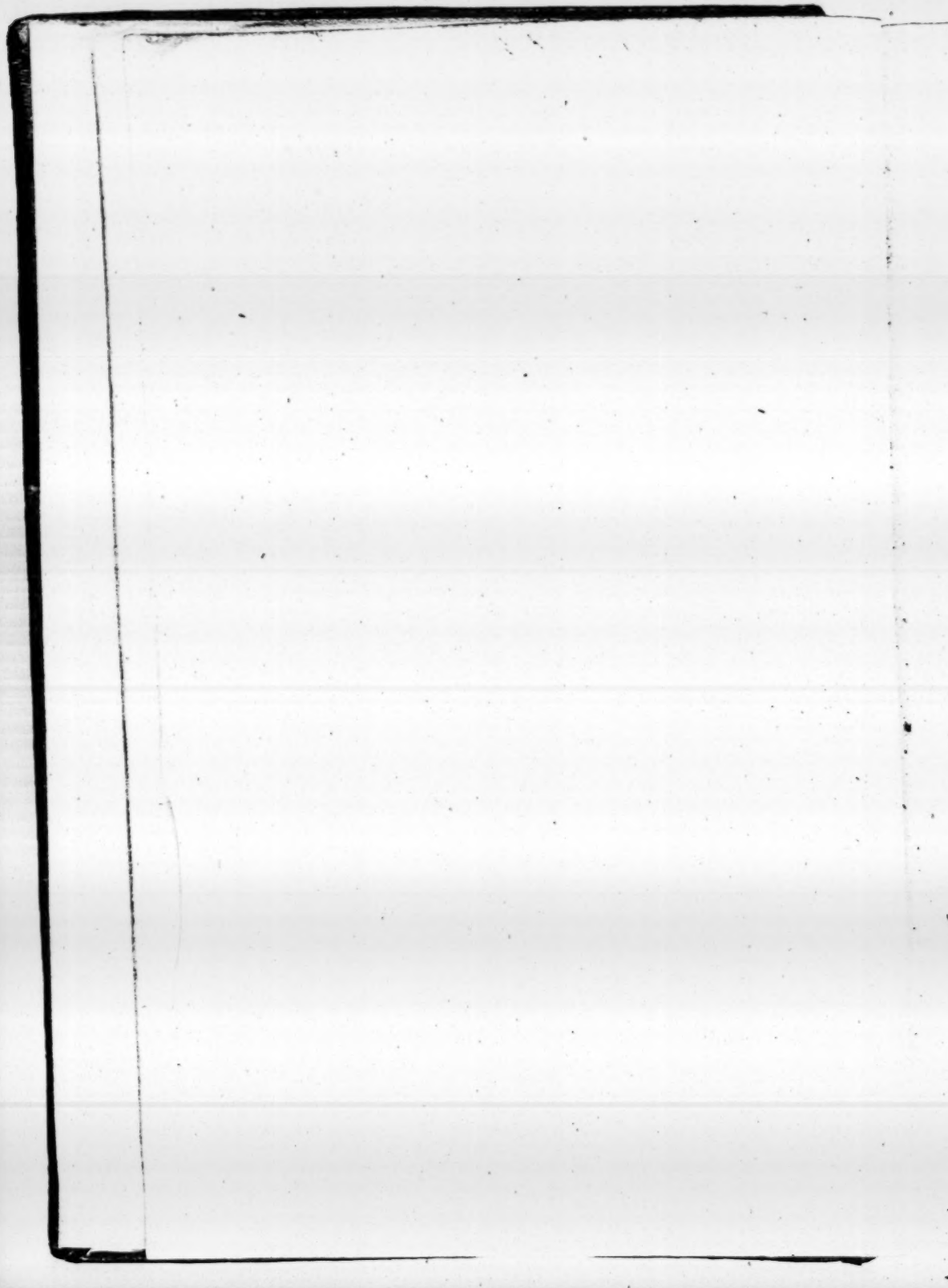
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2 Cor. 10. 4.

*For the Weapons of our Warfare are not carnal, but mighty  
through God, to the pulling down of strong holds. &c.*

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LONDON, Printed by T.R. for William Miller, at the Sign  
of the Gilded Acorn on the Northside of St. Pauls  
Church, 16 65.





TO THE

Right Honourable , Right  
Worshipful, and others,  
his Worthy Parishioners, and  
diligent frequenters of the Or-  
dinances of God, of the Parish-  
Church in St. *Maryes* in *Warwick*, to-  
gether with the whole Body of the  
said Burrough, *Grace, Mercy and Peace*  
from God the Father, and Jeius Christ his  
dear Son.



I was never want of good  
Will that hindered me  
from appearing to you in  
Print before this time ,  
that after my Decease  
you might have a more visible remem-  
brance of the Truths you have been  
taught by me ; and which I hope you  
A 2 have

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*The Epistle*

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have received and practised to your own *Everlasting Comfort*; but other *Indigencies*, or *Shortness of Means*, and the like, and the *Incessant Exigencies* of so great a place, have prevented me thus doing; until now you know, that about a year and six moneths since, it pleased God to visit me with very sharp sickness; yet continuing me with strength for the discharge of my Place, I berthought myself upon what fit Text I should pitch, whence I might express my *Last Farewell* to so worthy an Auditory. And by Gods Providence lighting upon this, the Apostles Farewell to his beloved *Thessalonians*, I was resolved to speak something of this to you: In the perusal of which, *My Labours*, you will find variety of matter suitable with the Text, and with these times: There may be some will find more then they look for: And others, I am sure, will find those things which will be very welcome to them: I hope all will be candidly accepted, for I am sure it was so intended and delivered; But howsoever preaching takes with men, yet your dying Past or had always



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*Dedicatory.*

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ways an eye to what might please God in the practise of his Ministry. I do now leave this with you, as the last Legacy of my Love; nor could it be with greater affection, and greater desire of your good and growth in grace, If it had been from the hands of more eminent Worthies in the Church: Elegances of Speech, and Complements in serious things, suit not with sick beds and dying groans. Whatsoever this small piece be, I leave it to you from the deepest bowels of my dearest love to you in the Lord Jesus; and the good Lord crown this with my other labours, and seal them upon you to your Eternal Good.

*Your faithful Pastor*

*and Servant in the*

*Service of the Lord Jesus,*

RICHARD VENNER.

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## Considerations about

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### *Memorandum ;*

A Speech made in St. *Maries Church* in *Warwick*, the second day of September, 1660. for the satisfaction of the Congregation there assembled, upon my beginning to Read the Book of *Common-Prayer* again publickly in the Church, after sixteen years discontinuance.

**B**eloved, Before we begin Prayers, let me preadvise you of some things: Sudden Changes in the Church or State have often been attended with sad consequences and events: Many have been the sad changes and wofull alterations, of which we of this Nation have had miserable experience for these eighteen years last past. Amongst which, after the most execrable murther of the late Kings Majesty of blessed memory, and with him the abolition and extirpation of Kingly Government to the utter undoing of the whole Nation, both Church and State (as much as in them lay) and the irrecoverable and irreparable ruine of them both:

## a Set Form of Lyturgy.

both: (I say) after such a nefandum scelus, a wickednesse not to be named amongst Christians. There have befallen two other things which do much reflect upon the Church, which are: 1. The extirpation of Episcopacy; and 2. The expulsion of the Liturgy, or form of (Common-Prayer or) Gods publick Worship and Service, and of divine Administrations.

1. For the first: viz. Episcopacy: It is I think sufficiently proved, and may therefore be easily granted, that there is ground enough in the Gospel and the practice of the Primitive and succeeding Ages, for the continuance of Evangelical, Paternal, Primitive Episcopacy in the Church to the end of the World, so long as the Lord Jesus is the chief Bishop of our souls, 1 Pet. 2.25. See King Charles Answer to Alex. Henderson, and to our English Divines at the Isle of Weighr. See also Bish. Billson, Bish. Hall. Yet this Government must down, Root and Branch without either conviction, or tryal, or any consideration of Primitive practice, and all this only to satisfy the ambition and avarice of some men, who did eagerly desire and greedily gape after the Bishops Authority and Estates. Which Government thus overthrown, we have been left without any Government in the Church ever since Septemb. 1. 1642. (just eighteen yeares compleat this day) to the great distraction and confusion both of this Church and Nation. But I shall say no more of Episcopacy at this time (of which much might be said) but I leave it

## Considerations about

to the wisdom of the King and Parliament to settle such a Government, as shall be most conducive to the Churches welfare, *saxit Deus*, Episcopacy being thus rooted out: yet the mischief of this men is not ended.

2. The next thing which must be expelled and quite excluded in the Church, is the Liturgy, or form of Gods publick worship, divine Service and Administrations, commonly called the Book of Common-Prayer, &c. And nevertheless, that Set-forms of Prayer, &c. have good authority from the Word of God. 1. God Commanded a set-form of blessing the people, Num. 6. 23. 2. And David appointed set-psalmes for several occasions, as the titles of them do shew, Psalm 92. 3. And Joel a set-form of prayers for a solemn Fast. Joel 2. 17. 4. Yea, and Christ himself, that commands us to pray after such a manner, and prescribes us a Rule of prayer, Mat. 6. 9. even he commands us to use the set-forms of words by him prescribed, Luke 11. 2. Thus you have divine Authority enough for a set-form of Prayer: yet add 5. Of all prayers, premeditated prayers are the best, Eccl. 5. 1. and of such, those allowed by publick Authority, are to be preferred before those which are to be uttered by any private Spirit. 6. Besides all the Churches in the Christian World, in the first and best times had their set-forms of Liturgy: many of which are extant in the writings of the Fathers. 7. And yet more, Let our Liturgy be compared with the Liturgies of other Churches,

## a Set Form of Lyrurgy.

Churches, viz. the French, Dutch, Danish, Suevick, or any of the Lutheran or Calvinian Churches; or with any of those of the Eastern Churches now extant: The Armenian, Constantinopolitan, the Syrian, Egyptick, the Greek Euchology: that of Cyril, or St. Ambrose, commonly called Officium Ambrosianum or any other ancient or latter: yet ours will appear to be the most exact and compleat of any of them, and comprehensive of any thing that is excellent in any of them. 8. Lastly, Our Lyrurgy it is confessed, was penned and allowed by learned Doctors and glorious Martyrs, who sealed the truth of the Reformed Religion with their Bloods; So that it was the truth of Religion expressed in the Articles set forth by King Edward the sixth, An.Dom. 1552. Collected from, and suitable to the holy Scriptures, for which they dyed, rather then for the Lyrurgy of their own composing: which is a great mistake of many, both which Articles and Lyrurgy (with some alterations and additions) were again revived and ratified by Q. Elizabeth in the beginning of her Reign (viz. an. 1. Eliz. c. 2.) and the same Articles and Lyrurgy have been continued by K. James, and K. Charles the first, all of blessed memory, and so they remain at this day. Yet quædam in pulchro corpore sunt desideranda & emendanda, the fairest face may have some blemish, &c. And I am sure there have been many wise, judicious and very learned men, who have earnestly and long desired that  
some



## Considerations about

some few things both in *Hierarchy* and frame of *Church-Government* by *Episcopacy*, as also in the *Lyturgy* or *Form of Gods publick Worship*, &c. might (without noise or tumult) have been regulated and altered for the prevention of inconveniencies which might ensue.

But our late Reformers (as they pretended, and called themselves) were of another strain, nothing would serve, but the ruine of the one, and the utter expulsion of the other: For my part, 1. I should think him an evil Physician, who to cure a *Mole*, a *Freckle*, a *Wart*, or small *Wen* in a fair face, doth kill the person to effect it. 2. And him to be as bad a Builder or Workman, who to mend a *Quarry* of glass in a *Window*, or to put on a *Tyle* upon the house-top, &c. plucks down the whole house to do it; and thus did our late Deformers deal by *Episcopacy*, and the *Lyturgy*. But,

1. As by the Extirpation of *Episcopacy* was ushered in, and attended, proceeded, and succeeded no better, then with a most terrible, barbarous, and bloody civil War, to the amazement of wise men, the consternation of the best men, and the astonishment of all men.

2. So the Expulsion of the *Lyturgy* was preceded with the death of the Arch-Bishop of *Canterbury*, (nothing else would serve) and attended with expunging the clause for the preservation of his Majesties Person, out of the Commission of their General in the Army: These were the bad Neighbours of two things, which



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## a Set Form of Lyurgy.

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which were absolutely bad enough in themselves. And as the ruine of Episcopacy did serve to enrich a company of greedy Cormorants, who Ostrich-like, could devour any thing: Or like that foolish Eagle in the Fable, would needs have a Morsel, a Bit or Gobbet from the Altar, though therewith she set fire on her own nest, and ruined her self. So the Expulsion of the Lyurgy opened a wide gap to all the whimsical fancies, fanatick Opinions, Errours, Heresies, and Blasphemies that have so abounded, and so much infested the Church of God ever since: whilst every man was left to his own abilities, inventions and expressions; and every man that could but talk a little, and make use of any good language, was presently cryed up for a Gifted Brother, and compleatly fitted for the Ministry, without any more ado.

And hence, no doubt, hath been abundance of Non-sense (if not worse) uttered by men of weak abilities, parts and gifts, in celebrating the Mysteries of God. And hence have sprung those swarms of Sectaries that have so long annoyed us. Yet as the best vertues are attended with a vice on each hand, as Liberality with Avarice and Prodigality, &c. And the best men have enemies, and the best busin-ss shall be sure of some Opponents: So the Liturgy, or form of Gods publick worship, or the Book of Common Prayer hath two great enemies. 1. Those that set it too high, and deify it. And, 2. Those that vilifie it, and too much undervalue it.

Those

## Considerations about

Those set it too high, that make it equal in Authority with the holy Scriptures, as if it were  $\delta\epsilon\iota\kappa\mu\alpha\tau\omicron\varsigma$  &  $\theta\epsilon\omicron\pi\nu\delta\iota\varsigma\omicron\varsigma$ , 2 Tim. 3. 16. sent by immediate inspiration from God, as the Oracles of God were: although it be but the composure of wise and good, but not inspired men. These people do by the Book of the Common-Prayer, as the Children of Israel did by the brasen Serpent, (reserved and kept as a monument of Gods mercy to their Ancestors) was so doted upon, as that they gave divine honour to it: Then did that good King Hezekiah, 2 Kin. 18. 4. break it in pieces, that God might no longer be dishonoured thereby. Take heed, beloved, of perverting lawful and useful things to evil ends and purposes. This sort of people do commit a three-fold Injury; viz. Against, 1. The Book. 2. The Composers. And, 3. Themselves. 1. Against the Book; For God hath not given us this book, but the holy Scriptures to build our faith, and to lay upon them the foundation of our salvation: 2. The Compilers and Composers of the Book, who, I dare say, would no more assume the honour of immediate inspiration from God, then the Angel would accept of divine worship from St. John, Rev. 19. 10. So far were they from the error and vanity of Anabaptists, Enthusiasts, &c. 3. Themselves most of all, both in the two former injuries now named, and especially in the misbottoming their own salvation upon a wrong foundation, and relying upon the inventions and composures of men, rather then upon the Oracles

## a Set Form of Lyrurgy.

cles of God in the holy Scriptures which were spoken and written by divine inspiration. Now is not this to forsake the fountain of living waters, and hew us out broken Cisterns that can hold no water. Others there be, who do vilifie, and would exclude utterly all forms of prayer; and indeed all things else, that are conducive to order and decency, unity and peace in the Church, so much are these men taken with their own fancies and inventions: All forms of prayer with them are carnal, formal papal, &c. and do stint the spirit, which last is (yet) no more done by this, then by singing of set Psalms, which they themselves do practise, and make use of in their own Assemblies. Sure if these men be in the right; and that no forms of Prayers are to be regarded: Then to what purpose are all those pious helps to devotion, &c. which were composed and published for the general good by so many worthy men who were truly learned and godly, religious and renowned in their several generations. But these detractors are abundantly answered by so many eminent men, and excellent pens, that I need say no more. To conclude therefore, Beloved, be ye sure to avoid both these extreams, for they are both very dangerous. If you rely upon the Lyrurgy as alone all-sufficient to salvation, and thereupon neglect or contemn the holy Scriptures, the Word of God, you are lost for ever; for the Lyrurgy was authorized, repealed and revived again only by Act of Parliament, which  
may

## Considerations about

may repeal it again : It is not so with the holy Scriptures.

On the other side ; If men will vilifie , reproach , despise , and speak evil of the things they know not , Jude 10. and are not willing to understand aright , as multitudes do , and thereby do tacitly condemn those Worthies , Martyrs , and others , who were our first Reformers , and wise Compilers of our publick Lyturgy , &c. All such do but discover their own weakness , and folly , and do expose themselves to the contempt of understanding , wise and prudent , of deeply learned and truly religious men . Be sure that you run upon neither of these rocks , to the splitting of your vessel , and extream hazards , or loss of all your precious freight , your immortal souls especially ; but have an eye to the Word of God ; as 2 Pet. 1. 19. as to the Pole star of perfection , and steer the card and compass of your opinions , affections and conversations , according to that infallible guide and unchangable direction ; so shall you be sure to arrive at last in the haven of rest , and attain to the end of your faith , the salvation of your souls , 1 Pet. 1. 9.

Thus much I have thought good to preadvise , and pre-admonish you of , before I was willing to enter upon the use of the Lyturgy , or form of Publick and Common Prayers after so long a discontinuance , and the rather , because ( as I am credibly informed ) even this form is like to appear before long with some alterati-

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## a Set Form of Lyturgy.

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ons, which I was willing to have waited for : I having always skunxed ( to the best of my understanding ) such things as render a man like a Turning-style, to be whirled about by the next Passenger; such preposterous fast and sudden changes have ( I am sure ) lost many ( otherwise esteemed ) wise men, very much in their reputation ; But the impetuousness of peoples spirits will never give a man leave to make his own choice, nor to make use of his discretion in a convenient deliberation about things of this Consequence ; howsoever, the thing that I have spoken, I have done ( I am sure ) out of a true reverential care of the honour of God, and of his holy Word. The faithful discharge of my own conscience, who ( now being aged ) am going apace to my great account ; And out of the tender respect I have of your souls, that you may learn to set a right estimate of things as they be, and may neither deifie things humane, nor vilifie things divine, but to weigh all things in the scales of the Sanctuary, and to value them accordingly : and so the things now spoken may serve as a common gage to direct you in the use of all, or any Lyturgy, or Form of Prayer whatsoever, that you may avoid the extremes on each hand, which men are apt to fall upon or rush into : that you may not turn in any thing from the right way of the word of God, nor to any side ; whether of your own inventions, or others corruptions, but that you may depart from all evil, and be upright in all things  
which



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Considerations, &c.

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*which God hath commanded you: and that  
you may punctually observe that advice of So-  
lomon, Prov. 4. 27. which is of so great  
concernment in all cases concerning Christians;  
Turn not to the right hand, nor to the left;  
but remove thy foot from evil; which the  
good Lord give us Grace and strength to do.*

A M E N.

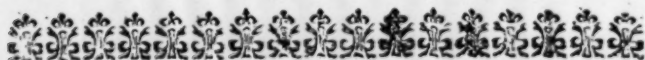
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## Christian Warfare.

EPHES. VI. XIII.

Therefore take unto you the whole Armour  
of God, that ye may be able to withstand  
in the evil day, and having done all, to  
stand.

Διὰ τὸτο, ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, &c.

Propter hoc, Accipite universam Armaturam Dei, ut possitis resistere in die malo, & omnia consicientes stare. State ergo succincti Lumbos vestros in veritate, & induti Loricam Justitiæ, &c. Arias Montan.



Revision of Armour is never more seasonable, than in, and against a Time of War, whether Corporal, or Spiritual.

1. When many Deceivers shall come in the name of Christ.

2. And

2. And the *Nations* hear much of Wars, and Rumours of Wars, &c. as our Saviour fore-prophefied, *Mat.* 24. 4. to 9. and as it is now fulfilled in the whole Christian world.

*Ap.* For were there ever more Deceivers, and Dissentions at once, then now are?

1. Corporal, and External Wars betwixt Nations or Persons one with another, fall out sometimes, but do not still continue. And for them great Provisions may be made, and to small Effect; as *Experience* hath often evidenced. Consider this. But,

2. There is another Warfare; A Spiritual, and Invisible War, from which we are never free.

And this doth require our best spiritual Provision, that we may escape the danger of it.

*Ap.* This is the Warfare in the Text, *vers.* 10. to 19.

3. Now whilst the *Nations* fight (*incerto pede, & Ancipite Marte*) with uncertainty of Success, and Victory.

*Ap.* Let me from this Scripture teach you how to prepare, and provide for a Spi-

Spiritual, (and *Ergo*, a more dangerous) Warfare, and against an Enemy, far beyond any earthly Army, and all the Enemies in the world besides, (though many) with *Assurance* of success, and *Certainty* of Victory; which if it had been well observed, might have prevented much of our public Wars, Contentions, and Calamities.

The Apostle in the former part of this Epistle,

1. Having treated of the *Life*, and good manners of Christians.

2. He descendeth to *speake* particularly, and especially of the Oeconomical Office of *Husbands*, and *wives*, *Parents*, and *Children*, *Masters*, and *Servants* from the 21. *verse* of the fifth *Chapter*, to the tenth *verse* of this sixth *Chapter*.

And thus having premised his *Ethicks*, and *Oeconomicks*:

3. He proceeds to this general *Exhortation*. 1. Of *Constancy* in a course of Christian Piety. And, 2. *Vigilancy*, and *Resistance* against our *Adversaries*: So that in this Chapter the Apostle doth three Things.

1. He concludes his *Oeconomicks* (which began *cap. 5.*) *verse 1. to 10.*

2. He perswades all to fight *against Satan*, the Capital Enemy of Mankind, that continually seeks to devour, and to destroy, *verse 10. to 19.*

3. He acquaints the *Ephesians* with some things which did concern his own Estate; withal, *desiring their prayers for him*, that he might be strengthened in his Ministry in the Mystery of the Gospel, and that the Kingdom of God might be promoted thereby.

#### OBSERV.

*The best have need of others Prayers.*

This Text is a part of the second general Branch of the Chapter; *viz.* His *Exhortation* to all to fight against Satan, *verse 10. to 19.* And herein the Apostle doth shew and discover to us two things.

1. *How necessary it is for us to be valiant*, (strong, and courageous) and furnished with good Armour against such mighty Enemies, so wily, crafty, strong, and powerful as *verse 11, 12. verse 10. to 14.*

2. What this *Panoply of God* is, and what

what be the several pieces, and parts of this Armour, both defensive, and offensive, *verse* 14. to 19.

Let us take a little view of the whole Text from *verse* 9. to 19.

1. *Verf.* 10. τὸ λοιπὸν, *Quod Reliquum est, quod superest*: Finally, &c. in this *verse*.

☞ The Apostle doth suggest what he had spoken before of *Faith*, *Christian Life*, and the *Duties* of people in divers Relations, and that now nothing remained for him to press further upon them:

But, 1. To perswade them to *Courage*, and *Constancy* against the Enemies of their Souls. And indeed when the Church is well instructed, there is then most need of *watchfulness* against the Enemy.

2. And lest we should be presumptuous of our own strength, he doth acquaint us in whose strength, and aid we be thus strong, and confident to prevail, *viz.* *In Domino*, & *in potentia virtutis (vel roboris) ejus*; It is in the Lord, and in the Power of his *Might*; where the



words *Power*, and *Might* are different, and several, and not as if but one. For,  
 1. *ἰσχύς*, noting the *Faculty*, or *Root* :  
 2. *κράτος*, signifying the *Vertue*, or *Fruit* of that power which is in God, and is manifest in us through His Grace, and subordinately doth co-operate with him in good. The like *Expression* is, *Ephes. 1.19.* where to these two ; 3. A third word is added, *viz. Energeia*, which signifies, *The Effect of this Power*, *secundum operationem potentiae virtutis ejus. Arias Montan.* according to the *working* of the *Might* of his *Power. Energeia, Kratos, Iskus.*

*Ap.* All three expressions giving us to understand, *That all Power is*,

1. *Radically in God.* He is the *Root* in which is all fulness of *Power.*

2. *Derivatively* in us ; For of his fulness we receive our strength.

3. *Evidently* in the *Effects* produced, whether by the power of, 1. *God Almighty*, or, 2. of *Man* by his *Aid, & Assistance. Phil. 4.13. 1 John 5. 4, 5.* This is the *Victory, &c.* even our *Faith.* Thus for the meaning of this tenth verse.

Now



Now because we cannot be strong to resist (such mighty Enemies as he mentions after) but by *Faith in Christ*, and by his *Aid*, and *Help*.

*Verse 11.* He tells us *how much it be-  
hoves us* to be well armed, and fortified with His Might, and bids us *put on the whole Armour of God*.

☞ The whole Exhortation, is a Metaphor *a Militibus*, from *Souldiers*, who are then said to be *strong*, and fit for the *Battle*, and *Conflict*, when well furnished with all kind of Armour needful for the War, in which they are to serve as Souldiers: And this *Munition* he calls a *Panoply*, *All*, or *compleat Armour*: And this Armour is *Spiritual*, (not carnal) and mighty through God to effect great matters, 2 Cor. 10. 4, 5. *The weapons of our Warfare*, &c. and *Ergo*, it is stilled *The Armour of God*, because he gives it, and we receive it. 1. Although God gives it out of his own free Grace, and Favour: 2. Yet we must put forth our best endeavours to receive it, and therefore are commanded to put it on; *Put ye on the whole*, &c.

1. And as the *Apostle* hath perswaded us: 1. *To put on this Armour*: So, 2. He tells us to what end we should put it on, that we might be able to stand against the Wiles (*usdōleias*) of the Devil.

Where note, that *Satan* useth divers ways: Sometimes,

1. *Aperto Marte*, with open War, as by *Tyrants*, *Antichrist*, and *persecuting Hereticks*. Another while,

2. *Ex Insidiis*, by *Wiles*, and *Snares*, as by *Hypocrates*, *Cujuscunq; generis*; who under the pretence of *Sanctity*, sow tares, and so seduce simple souls, as the *Anabaptists*, and other *Sects* have done: These had need of our best *Armour*: For there is no danger greater, than of false Brethren, and the Devil in the shape of an Angel of Light.

3. Then *Verse 12*. He describes the Enemies with whom we wrestle, and against whom we fight. 1. *Negatively*. 2. *Positively*. Or, 1. *Not Principally*. 2. *Principally*.

1. Not as *Flesh*, and *Blood*; (*i. e.*) Not principally. Where note,

(1.) He doth not absolutely, and simply

ply deny ( and so free us from ) our Warfare against the World, and the Flesh, Men, and our own *Concupiscence*, and *Corruptions*.

*Ap.* Which are mighty *Enemies*, and are always to be wrestled with, and resisted.

( 2. ) But by way of *Comparison*, and *Antithesis*.

We *wrestle* not, (*i. e.*) not alone, or chiefly against these ; against frail, and feeble men, *Humane*, and *bodily* power. *Quod Diabolus excitat, adversus pios, & contra Ecclesiam.*

For Satan, (1.) doth excite, and encourage *Tyrants*, and *Hereticks* against us.

( 2. ) And doth enflame *Concupiscence* within us, to *act*, and *produce sin* to our *destruction*, James 1. 13, 14, 15.

2. But principally, and chiefly we wrestle against, 1. *Principalities*. 2. *Powers*. 3. The *Rulers* of the *Darkness* of this world. 4. *Spiritual wickedness*, (or wicked *Spirits*) in high places. (*Ad verbum*, the *Spirituals* of wickedness) whether they be:

1. Wicked

1. Wicked *Spirits* given to all wickedness, and tempting man thereto.

2. Or, *The spiritual nature* of wickedness, (as in *Heresies*, *Plots* against Religion, &c.) which are far more odious to God, and dangerous to the soul, then *Carnal wickedness*, or *fleshly pollutions*.

3. And that in *High places*; In *Cœlestibus*, (i.e.) *Arias Montan*.

They fight against us, from above us,

1. In the *Regions* of the Firmament, and Air, called oftentimes *Heaven*, Psal. 19.1. & 147.8. See *Bernard*. For *Satan* hath no place, or power left him in the true, and proper Heaven, 2 Pet. 2.4. Jude 6. Revel. 12.8.

Or, 2. *In sacris, & divinis*, in divine, holy, and heavenly Things, as wickedness in the Church, and corruption in the dispensing, and Administration of Holy, and Heavenly Things. And consider that,

1. All these Names, (or Titles) are applyed to the Devils, *Quia sunt potentissimi, pravisissimi & astutissimi Inimici*, because they are the most *Mighty*, *Naughty*, and *crafty enemies* that we can possibly have, or deal with.

The

The *warfare* therefore is , 1. Spiritual, because against wicked Spirits, &c.

And , 2. By so much the more dangerous , because it is spiritual. And therefore, 3. We need not *carnal*, but *spiritual weapons, the Armour of God.*

2. And these Names are given to the Devils ; not because they are properly the Rulers of the world , but because they do usurp such a Power, and Authority, and do act as the evil *Rulers* of the world ( Satans Instruments ) do who are ever troubling , and vexing them that fear God.

3. And again these Names are given to them, to signify to us.

( 1. ) Not only *Varias Vires* ; }  
but also } *Diabolo-*  
( 2. ) *Varios Ordines* } *rum,*

The manifold strength, the various Orders of Devils.

( 1. ) Who do act, as many kinds of Authorities, Powers, and Principalities, &c. do here upon earth with various strength.

( 2. ) And amongst them there may be several Orders , and Ranks, as *Belzebub*



*but the prince of the Devils, Mat. 12. 24. Luke 11. 15.*

*Ap.* As there is also ( *Inter bonos Angelos* ) amongst the Holy, and Heavenly Angels of Almighty God, as *Cherubim*, and *Seraphim*, Angels, and Arch-angels. *Zanch.* in *Eph.* p. 660. 661. *Ezek.* 10. 1. *Isa.* 6. 2. *Michael* and his Angels, *Rev.* 12. 7. *Above the head of the Cherubims, &c. I saw a Throne above the Seraphims.* The several particulars of these three verses, viz. the 10, 11, 12. might well afford us many useful Observations, or Points of Doctrine, (all which I shall bind up together in one general) viz.

2. A Preachers Doctrine extends to all persons, and all Duties of a Christian; but it *urgeth*, *presseth*, and *justifieth* most upon the most necessary Truths, that they may take the deepest impression, *verse 10.*

( 1. ) As our *Apostle* doth here, who closeth this Epistle with this necessary Doctrine of Christian Courage. This is from the word, *Finally*, τὸ λοιπὸν, *Quod Reliquum est.*

( 2 ) So the *Apostle St. Peter* also having



having written of divers things, he collects this second Epistle, with the Doctrine, concerning the end of the world, and the use that we should make of it, 2 Pet. 3. 3, 7, 10, 11, 12. Though Scoffers did deride it.

2. Christian Strength, and Courage is very needful, and useful to every child of God.

*From the word be strong, v. 10.*

3. No strength, or courage can hold out, and prevail without the Lord, and His Aid, and Help, and Assistance:

*From, In the Lord, and in the power of his might, v. 10.*

4. A Christian hath need of a compleat spiritual Armour, that he may be armed, not only in one, or some part only, but in every part, all over, *capite a pede*, (as we use to say) from head to foot.

*From, Put on the whole Armour of God.  
verse 11.*

5. Many are the Methods, Ways, and Wiles of the Devil to do mischief.  
From

*From, That ye may be able to stand against the wiles of the Devil.*

6. Doct. Evil concupiscence, and corruption within us, and the world without us, are very great enemies, and always to be resisted: But the Devil is the most dangerous Enemy of all, and most diligently to be withstood.

For He, 1. Kindled the fire of Concupiscence, and Corruption in Eve, &c.

( 2 ) And he is over ready to act, and inflame the two former Enemies within, and without us, to work, and effect our Sin, Shame, and Destruction, Lust within, and the world without insnare us by his means.

From, *We wrestle not against flesh, and blood, but against Principalities, against Powers, against the Rulers, &c. against spiritual wickednesses.* Verse 12.

7. The Devil is a great Usurper of Authority, and he acteth as wicked Rulers do ( who are his Instruments ) to pervert, and destroy both in earthly, and heavenly Things.

(1.) *In terrenis, & humanis*, In the darkness of this world, ( *i. e.* ) In the state of Ignorance, Sin, Death, and Confusion, which are the Rulers, and do reign in this World.

(2.) *In Cælestibus, & Divinis*, In the most heavenly places, persons, and things, and in the most holy, and divine Duties to be performed by man.

1. *In the Church of God*, which is called Heaven, *Rev. 12. 1, 3.*

2. *In the best of Saints*, whose Conversation is there, *Phil. 3. 20.*

3. *And the holiest duties, and performances*, which he is most bent to hinder, and hurt by manifold Injections, Seductions, and Temptations.

Take a Review of all these in handling the thirteenth Use, wherein the three former Uses are Epitomised; and in the main Point of the thirteenth Verse, all these, except the first Doctrine, may fitly be toucht upon.

The

The Apostle having thus prepared for the acceptance of his good Counsel in a matter of so great concernment, both from the, 1. *Necessity* of it. 2. and *great danger* attending us, if it be neglected.

Upon due consideration of all the Premises in the 10, 11, 12. Verses.

1. The Apostledoth infer, and repeat, or reiterate in this 13. Ver. His general Exhortation propounded in the 11. Verse before: *Wherefore take unto you the whole Armour of God, &c.* Which Exhortation he concludes also with another Illative, *verse 14. Stand therefore.*

2. And the end why he doth thus enforce it, is, *That ye may be able to withstand in the evil day: and having done all to stand, Stand therefore.* (i. e.) Courageously, Resolutely, Stoutly, Constantly, Vigilantly, and Victoriously against these Enemies.

Exp. 1. *You know what it is to stand;* which doth not only signifie the *Gesture* of the body, but also the *Intention* of the Mind

Mind to attend, and resist, as occasion is.

2. *In the Evil day* : Not evil in it self, for so it is good, but in respect, 1. *To the whole time of mans Life*, because it is always obvious to Manifold. 1. Corruptions. And, 2. Tribulations, Perills, and Dangers. 2. *The time of Satans being let loose*, (as it were) to go about to infect, or vex the Church with Errors, and Persecutions. As it befall, 1. *Job*; all his days were evil, because no day but had his trouble; But especially that day was evil, when Satan was permitted to try Him to the utmost, in his Goods, Children, and in his own Body. 2. *The Apostles*, when their Master, the Lord Jesus Christ was taken, and crucified, and themselves left to be winnowed by Satan, and persecuted by wicked men. 3. *The Church of God*, which never yet wanted sad Times: It being the Churches Lot to suffer Affliction, and Persecution: But especially their Days were evil, yea, the worst of Days, when she was afflicted beyond measure; By, 1. *Tyrants*. 2. *Antichrist*. 3. *Perverse, and persecuting Hereticks*.

C



ticks. *Proverbs 15. 15. All the days of the afflicted are evil, saith Solomon.*

Thus the *Apostle* in this thirteenth Verse doth repeat, and insist upon his former Exhortation, *Verse 11.*

Which is here, 1. *Inferred* with a double Illative; viz. in the Beginning, and End of it, *διὰ τὸτο, propter hoc, & οὖν, Ergo.*

2. *Fortified*, or pressed with a three-fold Stand in the words, *Ἀντιστήναι, Στῆναι, Στήτε οὖν*, that they may *Withstand, Stand, and Stand.* 1. *Implying the Courage, and strength* before mentioned, *Verse 10, 11. To withstand such Enemies, Stand in such conflicts, and to stand victorious in the end.* 2. *And pointing to the evil day, [i. e.] the day of Temptation, Persecution, and Tribulation, which the Church doth endure, and undergo, in respect of the manifold Enemies before named, and the manifold Evils by them occasioned, and inflicted, Intus, & foras, within, and abroad, from Time to Time.* No marvel therefore though he doth invite us thrice to *Stand*, viz.

1. *Stand as Christians, and as a part of the Army*

Army to withstand the Enemy, whether you be, 1. *common Soldiers*. Or, 2. *Leaders*, and Commanders, being designed to such, or such Employments, either in the Church, or State.

2. *Stand* constantly in your condition, and Station: Be sure to keep your ground, the ground of Truth, 1 Tim 3. 15. For *Nothing* is more pernicious, or dangerous in an Army then *Staxy*, and flinching; or falling off from our Fellow-Souldiers, or our places.

3. *Stand vigilantly*, and *watchfully*, as Sentinels: Be not secure, but remember that of the Apostle, *Be sober*. 1 Pet. 5. 8, 9. *Be vigilant*, because your Adversary the Devil, as a roaring Lyon walketh about, seeking whom he may devour.

1. Thus far the *Exhortation* proceeds, viz. to the fourteenth verse.

2. Then you have an *Enumeration* of the several parts of this compleat Armour in the five next verses, viz. *Ver.* 14, 15, 16, 17, 18. which are either, 1. *Defensive*; Or, 2. *Offensive*.

1. *Defensive*; viz. 1. A Belt or Girdle. 2. A Breast-plate. 3. Shoes. 4. A Shield.

*Shield. and, 5. An Helmet.*

*2. Offensive. viz. 1. A Sword. 2. Prayer :*  
Both which may be styled, both defensive of us, and offensive to the Enemy.

Of these I shall speak particularly, if God will, hereafter : at present I am upon the Exhortation.

This Exhortation in the three former Verses, is briefly repeated, sum'd up, and Epitomized in this thirteenth Verse, and doth in the main strength of it, affords us this.

### DOCT.

The Best of Men well grounded in the Truth, most *Eminent in Grace* ; Or, 1. The Church of God in her best condition, when very well established, and thoroughly instructed in the Truth, &c. 2. Had great need of christian strength, and courage in the Lord. 3. And of a compleat spiritual armour. 4. To avoid, and withstand, resist strenuously, and overcome victoriously. 5. The *Manifold wiles*. And. 6. *Mighty oppositions*, and assaults: 7. Of powerful adversaries, and enemies that are against her on every side. 8. *Environing,*

*vironing*, and *invading* her every way;  
1. Within. 2. And without. 9. And  
esp:cially in the *evil day* of Tribulation,  
and Temptation. 10. And That she  
may be able to stand, and hold her own  
ground. *Stand* fast in the Faith, and  
hold firm to the Truth, and so to become,  
and remain victorious in the end.

This general point doth contain the  
strength of the whole Exhortation,  
and doth reach every particular of the  
Doctrine before named, and the proof,  
and reasons of this point will be appli-  
able to each particular.

1. The Church in her best *condition*,  
when well instructed, &c. For then,  
1. When the *Field* was sown with *wheat*,  
then came the envious man, and sowed  
*Tares*, (*Mat. 13. 24, to 31.* ) among  
the *Wheat*. (*i.e.* ) Not in the world  
abroad, but in the Church of God, *ut*  
*periret dominica messis.*

2. When the Churches were plant-  
ed, and well instructed by the Apostle  
*St. Paul*, in *Rome, Corinth, Galatia, Ephe-*  
*sus, Philippi, &c.*

3. So also these seven famous Churches

in *Asia* mentioned, *Rev.* 2, & 3. Chap. how fast did *Hereticks* and *Seducers* start up, and step in to trouble them, and how doth he complain of them from time to time, *Rom.* 16. 17, 18.

4. The like befel in *Germany*, saith *Zanchius* in *Epist.* p. 659. of which they had daily and woful experience.

5. Is it not so in *England* now after 100. years establishment and instruction? and upwards in *K. Ed.* 6. and *Q. Elizabeths* time; what a multitude of *Tares* have been sown, preached and printed! and what a multitude of *Errors*, *Heresies*, and strange *Opinions* have sprung up, and prospered in these sad times of *Toleration*!

Do but mark how apt this *Field of the Church* is to be sown, and over-run with *Tares*: For thus hath it befallen;

1. *Rome* once so famous (*Rom.* 1. 7, 8.) for their Faith, &c. Is it not become *Apostatical*, *Antichristian*, and *Damnable* in their *Doctrines*.

2. Those other Churches so much honoured with the other *Epistles* of our *Apostle*, *Corinth*, *Galatia*, *Ephesus*,  
Phi-



*Philippi, Thessalonica, &c.* Are they not a Den of Dragons, the seat of the *Turk*?

3. Those famous seven Churches of *Asia* brought to the like pass, which are so remembred, *Rev.* 2. & 3. Chap.

4. *Germany*, once so sound in Doctrine, is it not brought to Misery and Desolation, almost, upon the like account?

5. *England*, once the Glory of the Islands in the Earth for *Religion*, &c. what a Labyrinth and Confusion of Troubles, Errours and evil Opinions do overflow Her, and do threaten the like Ruine and Desolation to us?

2. The Church in this Conflict had need to be strong, and, 1. Of a *good courage*, and not to dread, nor be dismayed.

1. As *David* instructed *Solomon* his Son, *1 Chron:* 22. 13. 2. As *Moses*, yea, and God himself instructed *Joshua* formerly, *Deut.* 31. 7, 8. *Joshua* 1. 6, 7, 9. Great achievements must have great strength, and courage to bring them to Accomplishment.

We are apt to be dismayed, discouraged and terrified at difficulties, and

had need therefore to rouse up our spirits the more, as those Instructions both Affirmative and Negative to *Joshua*, and to *Solomon* do import, viz. *To be strong, and not to fear*, or be dismayed. 2. Yet this strength and courage must be in the Lord, and in the power of his Might. As the Apostle speaks, *Phil. 4. 1. 3 I can do all things through Christ, &c.* And, *1 John 5. 4, 5. This is the victory that overcometh the world, even our Faith, viz. whereby, 1. we lay hold on Christ, and apply his victory to us. He hath overcome the world, John 16. 33. And given us victory, 1 Cor. 15. 57. And, 2. Get strength from Him to go on in this spiritual warfare, till we have fully overcome all Satans Temptations, Rom. 16. 20. The God of Peace shall trise, or tread down, Satan under your feet, saith St. Paul. Even the Devil whom you are to resist stedfast in the Faith, 1 Pet. 5. 8, 9. Ap. And thus by Faith you shall be Conquerors.*

1. Thus Christ in whom we believe, is the principal Agent or Efficient.

And, 2. Faith the instrumental cause of this victory. For those Saints and  
Martyrs

Martyrs of old overcame Satan by the blood of the Lamb, [*i.e.*] by the virtue thereof ; not by any worldly power or strength, and by the word of their testimony, [*i.e.*] by bearing witness to the Truth, which is called *The Testimony of Jesus*, *Rev.* 12. 10, 11, 17. because *Christ* was the Object of their Confession, Constancy and Martyrdome.

1. Thus whilest others, *Goliath* like, strengthen themselves in the Arm of flesh.

2. The strength of the Godly is in the Lord, and in the power of his Might ; as *Dauids* was, in that great encounter with the Gyant, *1 Sam.* 17. 4, 5, 6, 7, 42, 45. Although with a Gyant of nine foot in height, and so armed, yet *David* the Youth remained the Conquerour over this mighty Monster : so do the Saints over Satan by this assistance : and the Church at the best state had need of strength, &c. so also,

3. She hath need of compleat spiritual Armour, Armour of *Proof* that will not fail, nor deceive Her : such is the Armour prescribed in the Text, *v.* 14. to 19. Which also is,

*I. De-*

1. *Defensive*; viz. 1. A *Girdle*. 2. A *Breast-plate*. 3. *Shoes*. 4. *Shield*. And, 5. An *Helmet*.

2. *Offensive*; viz. 1. A *Sword*. 2. *Supplication* and *Prayer*: both which may be styled both offensive and defensive also. For with the *Word* and *Prayer* we do not only, 1. Wound our enemy: But, 2. Defend our selves also against the crafty *Wiles*, and violent *Assaults* of our spiritual *Adversaries*.

☞ 1. With this *Sword*, the word of God our Saviour wounded the Devil, and cut to pieces the *Snarcs*, as well as repelled the violence of his various *Temptations*, *Mat*, 4. 1. to 12. 2. And with this, The manifold *Errours*, *Heresies*, and evil *Opinions* of all *Ages* have been refuted and overthrown. 3. And with this, the *Reigning* and *Domineering* *Transgressions* of many a sinner have been beaten down and slaughtered: and as it hath been a sharp edged sword, to cut down such things.

*Ap.* So it hath been as effectual to protect and preserve the servants of God from the danger of them all.

The

☞ The like may be said of Prayer: Both for ; 1. The Destruction of the Enemies of the Church, temporal or spiritual. 2. And for the procuring of Peace and safety to the Church in several Exigents in all Ages. 3. And all this strength, courage and compleat Armour must be rouzed up, and put on, that she may be able to stand: 4. To withstand: and, 5. Resist the Craftiness, wiles and Deceits. 6. Mighty Assaults, and also the Violence, Rage and Fury. 7. Of so powerful an Enemy as the Devil is. 8. In both his wiles to ensnare, and Assaults to subdue: and to stand, holding fast the Truth, and to gain the Victory; and, 9. So to remain in the Evil day.

1. Affliction and Tribulation which befall all in the day of this Life.

2. Temptation, when Satan is let loose to tempt, and try the most.

3. Persecution by Antichrist, Tyrants and Hereticks in several ages; who have been instigated by Satan; 1. To make Havock of the Church as Saul did, Acts 9.1, 2. Yea, 2. To Infect, Afflict, and if



if it might, totally to extinguish the Church and people of God, that *Israel* might be, as *Psalm 83.4.* forgotten. Thus you have had the point opened, and proved to you in the several branches and parts of it: and each Part and Explanation carries sufficient reason in it further to confirm the Doctrine: and which Reasons are suited to every particular, and may thus briefly be sum'd up: Because,

R E A S.

1. The Church in the *best condition* is very obvious to be sown with Tares of *Seducers*.

☞ And had great need therefore to keep strict Watch to prevent this envious *Adversary*.

2. The Church at the best is but very weak in her own strength; and what member of the Church is not sensible of this?

☞ Had she not need then to look up to the Lord for *Aid* and divine *Assistance*? because without him she can do nothing of her self.

3. The

3. The *Armour* is strengthening *Armour*: it doth not only cover and defend, but also infuseth Courage into the Soldier, and enables him to fight.

4. That she may *Stand*; For how can Nakedness withstand an armed man?

5. *The Wiles of the Devil are very many*; and he acteth by divers Instruments; For he is subtil, 2 Cor. 11. 3. and hath snares & depths. 1. Seeming Friends; as Psalm 55. 12, 13, 14. It was not an Enemy. 2. Domestick Servants; as Judas Psalm 41. 9. John 3. 18. cited by Christ. 3. False Brethren; as 2 Cor. 11. 26. that will insinuate to know, Gal. 2. 4. their mind, and then betray them: How usual hath this been; 4. By transforming himself, as Satan doth into an Angel of (2 Cor 11. 12, 13, 14, 15.) light; Either, 1. By assuming a lightsome body like an Angel of Light: Or, 2. By suggesting such things as seem to favour of piety, zeal and holiness, Mat. 4.

*Ap.* So his Ministers, deceitful workers do: By a fair outside, &c. and, 2. By excellent pretences of zeal, piety, &c.

6. Be-

6. Because *Satans assaults* and *temptations* are very violent and impetuous; as it appeared by their prevalency over *David, Solomon, Sampson.*

*Ap.* If such Champions fell; consider then what may befall us.

7. Satan his army, adherents and instruments are even innumerable, and exceeding powerful, like those, *Nimrod like, Anshelashem*: 1. Before and after *Noahs Flood: Giants*, Gen. 6.4, & 10. 8, 9, 10. 2. Like *Anakims* and *Zamzumims*, Deut. 2. 10, 11, 20. *Tall Giants*. *Noah* and *Aaron* in *Jehoshaphats*, 2 Chron. 20. *Ethiopians* and *Lubians* in *Asahs* time, 2 Chron. 14. 9. 3. and *Assyrians* in *Hezekias*, 2 Chron. 32 and mighty potent, as being; 1. *The Angel* of the bottomless pit, Revel. 9. to 12. 2. *The great Dragon*, the old Serpent called the *Devil* and *Satan*, Rev. 12. 9. 3. *The roaring Lion*, 1 Pet. 5. 8. 4. *Prince of the power of the air*, Ephes. 2. 2. 5. And *King of Locusts*, Rev. 9. 11.

To name no more besides the Title given him in the *verse* before in the *Text*: all which do argue an irresistible strength,

strength, if we have not the aid of a powerful hand to help us against him.

8. Because he doth invade and storm us with such snares, attempts, &c. Both;

1. Within us, by inflaming Concupiscence and acting to do evil in our best services, and in secret evil Lusts: as well as: 2. *Without, storming us with temptations* to wickedness.

9. Because all this he doth mostly in the evil day: 1. Of tribulation, affliction, sickness and death.

*Ap. And what work* he makes then the diligent Visitors of sick beds and dying persons, &c. can well speak by woful experience. Or, 2. Of Temptation, when he is let loose upon doubtful or despaiful souls: For he hath his snares and depths, 1 *Tim.* 3. 7. 2 *Tim.* 2. 26. *Rev.* 2. 24.

10. Because if we *stand* not, but either: 1. desert our fellow-Soldiers: Or, 2. Yield our ground. Or, 3. Neglect our watch, and lay down our resolution, we are utterly undone, we loose the day, and our glory, as Revolters have done.

*These*

*These Uses are enlarged after.*

Uses are suited to the several branches of the Doctrines ; and are of , 1. Inform. 2. Reproof. 3. Exhort. 4. Comfort.

### U S E I.

1. Informs how watchful and careful should the Leaders and Teachers of the Church be against those that sow Tares, Cockle and Darnel against all Errours and Heresies repugnant to the *Truth* , as the Primitive Churches were in their general Councils of *Nice* , &c.

2. Reproves the faults of them that neglect this, as too many do , *Gallio*-like, not caring what Errours do arise, so that they may sit at ease : as the *Romans*, and other Sects that leave no help either to prevent or extirpate Errours.

3. Exhorts us to do our duty herein : for how frequently is Vigilancy commanded and commended ?

4. And comforteth us if we do it. This first Use is from the first branch, or particular of the Doctrine.

Use



U S E II.

The second Use is from the second Branch : 1. Informs us that we are weak, and do stand in great need of the aid of the Lord to help us.

2. Blames us for not seeking it, but for seeking after, and resting upon other ( or Evil ) things that cannot stand or profit us.

3 Perswades us to do it, as the Church and people of God have always done in former times.

4. And this would be our comfort in the end.

U S E III.

The third Use is from the third particular of the Doctrine : and it ; 1 Informs us what need we have of this Panoply of Armour.

2. It blames us for not taking up, and putting on the same, but we choose rather to be naked amongst our enemies.

3. It exhorts us to gird up our loins ; and to put on the *Lord Jesus*, and *This Armour of God*.

D

a. And

4. And comforteth us if we do it, for then we need not fear, though a thousand enemies did beset and environ us.

#### U S E I V.

The next Use is from the 4, 5, 6, 7, and 8. particulars of the Doctrine.

1. Informs us what need we have of  
1. *Serpentine Wisdome* against so many *wiles* and *Mysteries of Iniquity*. 2. And more then *Sampsons* strength to *withstand* such violent and strong assaults and temptations. 3. Of *Elishaes Army of Angels* to help us to subdue such infernal power, and *Diabolical Adversaries*: *Spiritual wickednesses* acting thus: 1. Within us, by *evil Concupiscence*, and natural Corruptions, as *Rom. 7.* 2. Without us, by *Devils* and wicked men of all sorts, ranks and qualities.

2. Blames us for not studying this *Wisdome*, but rather delighting in folly.

3. It perswades us to get all these, *viz.* This, 1. *Wisdome*. 2. *Strength*. and, 3. *Army*. In those ways which God himself hath prescribed to us.

4. It

4. It will be our comfort if we do so:

U S E V.

The fifth Use is from the ninth particular; and, 1. Informs us of an evil Day. 2. Blames us for putting it off far. 3. Exhorts to prepare for it.

1. Informs us, 1. What to give for this field of Truth, *Mat. 13.* which is the *Churches Patrimony, Riches and Crown.* And 2. How to love and prize the *Communion of Saints.*

2. Blames us for being far from this, in that we are so apt to be seduced, and easie to entertain uncharitable thoughts of our brethren and friends.

3. Perswades us to amend what is amiss in these respects.

4. And comforteth us in so doing: This is the tenth particular.

Thus you have heard the point observed from the thirteenth *verse*, which is comprehensive of all the counsel in the three former *verses*, 10, 11, 12.

DOCT.

*Viz. That, 1. The Church of God in*  
D 2 *her*

her best condition. 2. Had need to be strong in the Lord, and in the power of his Might. 3. And to be compleatly armed, as it is here prescribed. 4. That she may be able to stand, withstand, and stand, (i. e.) To stand courageously: to withstand, and resist strenuously, and yet again to stand, remain and overcome victoriously. 5. The *Manifold wiles*. 6. And *Mighty Oppositions* and *Assaults*. 7. Of so many, and such potent *Adversaries*, (as are here specified in four Titles) who do so environ, invade and storm Her by acting and ensnaring: 1. *Within*. and, 2. *without* her: 9. And especially in the evil day of, 1. *Our life by Afflictions, Tribulations and Persecutions*. Or, 2, *Satans loosing* by his furious *Temptations*, to try her to the utmost, and sift her as wheat. 10. And that yet She may *Stand fast and firm to the truth*, hold her ground, and remain victorious in the end, and for ever.

*Or more briefly thus.*

### DOCT.

1. *The Church of God at the best.* 2. *Had need*

need to be strong in the Lord. 3. And completely armed. 4. That she may be able to stand, and withstand. 5. The manifold Wiles. 6. And Mighty Assaults. 7. Of so many and such potent Enemies. 8. As do invade and storm Her. 1. Within. and, 2. Without. 9. And especially in the Evil day. 10. And that yet she may stand, and remain victorious.

1. The proof of this point both by,  
1. Scripture: and, 2. Reason.

2. And the Uses of it (according to the proof of it) have been in all suited to the several Branches and particulars of the Doctrine.

☞ And because the proof of each particular of this point by Scripture or Instance, doth carry the strength of a reason along with it, I shall therefore conjoyn them both together: and thus briefly sum them up in these ensuing Pages.

1. The Church of God in her best condition: why so?

• *Reas.* Because then when the Field is sown with Wheat, the Enemy is most apt to sow Tares if we sleep, *Mat.* 13. 24.

• *&c.* (i. e.) Not in the world, but in the

D 3

Church,

Had  
need



*Church, Ut periret dominica Messis* : and for instance ; Do but see and consider what is befallen :

1. *Rome* once so famous for her Faith , *Rom. 1. 7, 8.* Now apostatical, antichristian, abominable and damnable in her Doctrines.

2. Those Churches planted and instructed by *St. Paul* in *Corinth, Galatia, Ephesus, Philippi, &c.*

3. Those famous seven Churches of *Asia* in *Rev. 2. and 3. Cap.* 1. *Ephesus.*

2. *Smyrna.* 3. *Pergamus.* 4. *Thyatira.*

5. *Sardis.* 6. *Philadelphia.* 7. *Laodicea.*

1. All over-sown with Errours by Seducers, and false Teachers, which the Apostles complain of in all their Epistles.

2. Now all overflown with the *Turk*, and become a den of Dragons.

4. Those Churches of *Germany*, the like beset them, saith *Zanchius* : Now how miserable !

5. And ours of *England*, how overrunne with Tares in these sad times of *Toleration* ?

2. The Church had need to be strong in the Lord, &c. and not to dread ; as ,

1. *Moses.*

1. *Moses.* and, 2. *The Lord himself* intreated *Joshua*, 1 *Chron.* 22. 13. and, 3. *David* his son *Solomon*, *Deut.* 31. 7, 8. *Josh.* 1. 6.

*Reas.* Because the Church is but weak, and can do nothing of her self without his aid.

What can the, 1. *House* do to prevent its being broken into, if the *Householder* sleep? 2. *The Field* to prevent the sowing of *Tares*, if the *Owner* or *Keeper* sleep? 3. Or the *Vine* do, if the *hedge* be pluckt up? *Isa.* 5.

*Ap.* So what can the people do to prevent *Errours*, if the *Pastors* sleep, that are the *Seedf-men* of the *Field*, the *Vine-dressers* of the *Church*?

What could the Church do in *Asa*, *Jehoshaphat* and *Hezekia's* times, without the Lord, against such Armies of *Ethiopians*, *Ammonnites*, *Assyrians*?

*Ap.* But in this, 1. *The Church* prevailed then, viz. *By the help of the Lord.* 2. And *David* brought down the *Giant*, 1 *Sam.* 17. the *Impar congressus.* 3. And by *Faith in Christ*, (who did overcome, *John* 16. 13. And gives the victory, 1 *Cor.*

15. 57.) the Church overcome the world,  
 1 John 5. 4, 5. the Devil, 1 Pet. 5, 8, 9.  
 all Evil, Rev. 12. 10, 11, 17.

3. The Church had need to be completely armed with spiritual *Armour* of proof. 1. Christ, Rom. 13. 14. 2. The *Armour of Light*. 3. The *Panoply of the Text*. Put Christ on, (as 1 Cor. 1. 30. *For he is Wisdom, &c.*) as, 1. *Apparrel*, in *Wisdom*, *Sanctification*. 2. *Armour*, in his *Righteousness*, *Redemption for safety*, Rom. 13. 12. *Arma invictissima*, because of *Light*, within the, 1. Cause. 2. Nature. 3. Effects of it,

Of these see my Notes on Rom. 23 12.

*Reas.* Because This *Armour* is of virtue and efficacy. 1. Not only to cover and defend us from, 1. Gods *Displeasure*. 2. *Satans Malice*. 2. But also to infuse Courage and strength into the Souldier, and enable him to fight valiantly, strenuously and victoriously: And who would not be so armed?

This made the Worthies of old, Heb 11. 34. *To become so valiant in fight, &c. and to overcome all Miseries*. 1. Job 2. *David*. 3. *Daniel*, &c. all acted with this *Armour* invincibly. 4. The

4. *The Church* must have all this, that she may be able to *stand*, and *withstand* &c. Great *atchievement* had need of Courage, Strength and Armour; and we are too apt to be discouraged and terrified with difficulties and frailty, &c.

*Reas.* Because *Nakedness* cannot stand before armed strength.

1. For *Instance*. 1. Upon *Israels* Idolatry, the people were naked, *Exod.* 32. 2, 21, 25. (*i.e.*) without the arms of Gods protection.

2. Upon *Achans* trespass, *Israel* (the Church) flies, runs, *Josh.* 7. 8. and turn their backs, &c. See verse 11, 12, 13. And no marvel, for thereupon the Lord went not with them, *Ergo*, they could not stand against their enemies. Such cast away this *Armour*, disarm themselves, and how can they stand against such potent *adversaries*?

5. Against the *wiles of the Devil*: and that because,

*Reas.* 1. These are very many, and who can know them? He hath his snares, 1 *Tim.* 3. 7. 2 *Tim.* 2. 26. (*i.e.*) Heretical Doctrines, and vicious provocations,

cations. *Annot.* and, 2. *Depths*, Revel. 2. 24. as of *Jezebel*, &c. which teach and seduce to fornication, uncleannels &c. and who can discover or search into the bottom of them?

2. Besides, he hath various instruments.

1. *Seeming friends*, Psalm 55. 12, 13, 14. It was not an enemy.

2. *Domestick Servants*, Psalm 41. 9. John 13. 11 as *Judas*.

3. *False brethren*, 2 Cron. 11. 26. Gal. 2. 4. usually in former times.

4. And can transform himself and his Ministers into an Angel of *Light*, 2 Cor. 11. 13, 14, 15. Either by, 1. such a *shape*. or, 2. *Pretending piety*, Mat. 4. So his Ministers: By a, 1. Fair out-side of carriage: and, 2. Specious pretences of piety, &c.

6. And the mighty opportunities, assaults and temptations of *Satan*.

*Reas.* Now because Satans assaults are so strong, violent and impetuous, as appears by their prevalency at some time over;

1. *Sampson* by a *Delilah*,

2. *David*



2. *David* in matter of *Uriah*, and of numbring the people.

3. *Solomon* to an infamous *Polygamy* and *Idolairy*.

4. *Yea*, and *St. Peter*, that resolute Apostle, as to make him deny his Master.

5. And others for the faults of the Saints in all ages, do evidence this. We had need therefore to be very well provided: for if at some times; and in some cases, he hath foiled such *Champions* and *Worthies* as are above named.

Have not we (that are so weak) great cause to mistrust our selves, and carefully to provide that we be not vanquished by him?

All this provision the Church had need to be furnished with against the the *Wiles* and *Assaults* of,

7. *Many and such potent enemies*, as *Satan*, his *Army*, *Adherents* and *Instruments* are: For as *God*, *Angels* and *Stars*, and *Abrahams* Off-spring are said to be innumerable; as many other things also are said to be. So may we also say of *Evils* & *Devils*, (with *David*, Psalm 40. 12.)  
that

that they are innumerable, as the name *Legion* doth import : Like the *Philistines* huge Army against Israel, which were as the sand on the sea shore in multitude, 1 Sam. 13. 5. And they that are to encounter with such a company, had need to be well provided.

1. Those mighty *Giants*, (*Aufhebers* of the old world, Gen 6. 4. before the flood.

2. Those *Nimrod*-like Hunters, the Builders of *Babel* after the flood, Gen. 10. 8, 9, 10.

3. Those *Anakims* and *Zamzummims* : those Giant-wicked men, Deut. 2. 10, 11, 20. as their names import, as tall in Evil as in stature.

4. And those mighty *Armies* of, 1. *Ethiopians* and *Lubims* in *Asahs* time, 2 Chron. 14. 9. 2. *Moabites* and *Ammonites* in *Jehoshaphats* time, 2 Chron. 20. 3. And of *Assyrians* in *Hezekias* time, 2 Chron. 32. and all of them so furiously bent against the people of God to destroy them, are yet as nothing, in comparison of Satans huge Army against the Israel (the Church) of God to devour and

and destroy them all. And as the Devils name may well be called *Legion*, because they are many, *Mark 5.9, 15. Luke 8. 30.*

So also is he *mighty, strong, and exceeding powerful*, and is therefore styled by divers names, which import as much, *viz.* The, 1. *God of this world*, *2 Cor. 4.4. (i. e.)* of Unbelievers which lye in wickedness, *1 John 5. 19..* 2. And Prince of the same, *John 12. 31. and 14. 30. and 16. 11.* and of the power of the *air*, *Ephes. 2. 2.* Because, 1. Of his *power over*, and efficacy upon wicked men, he being the spirit that worketh in the children of disobedience, *Ephes. 2. 2.* and, 2. The *observance and obedience* which they do so readily perform to him again, and, 3. *Tyranny which he exerciseth upon the godly* to the utmost, so far as God doth permit, and lengthen his chain of false Doctrine, *viz.* the Devil and Mahomet in his *Alcarron*, introduced sinners and Sects to devour Religion. 3. *Angel of the bottomless pit.* 4. *King of Locusts*, *Rev. 9. 11.* 5. *Great Dragon, the old serpent called the Devil, and Satan* in the  
the

the Heathen *Roman* Emperors, the *Seducer* of our first Parents, *Accuser* of the brethren, and the *Adversary* of Gods Church, *Rev.* 12.9. 6. *Rosring* Lion, continually seeking whom he may devour, *1 Pet.* 5,8.9. *Pope* or *Turk*, or any other instrument or means imaginable to devour and destroy the people of God. All which (to add no more Names) besides the titles given him in the *verse* before the *Text*, viz. *Principallities*, *powers*, &c. do argue an irresistible strength which none can prevail against, except he be aided by the powerful, omnipotent hand of God.

And further, the Church had need to be thus provided, because he doth invade and storm: 1. Within us; by, 1. *Inflaming Concupiscence*. and, 2. *Secret evil lusts* which he doth light (or kindle) by that tinder. and, 3. *Acting* in our best Services and Duties to pervert them to evil, by withdrawing our mind: See *James* 11.3,14,15. For the *Lust* conceives, the *Will* consents to, and delights in, which produceth *acts* and *deeds*, nay, who can enumerate the *actings*, and operations

tions of the evil spirit, even within us, to our exceeding great prejudice, and hindrance in good?

2. Without us a thousand ways, by objects, allurements and violent temptations: By the *wicked of the world*, whose scoffs and discouragements, whose oppositions and persecutions do clearly evidence, that he leaves no means unattempred whereby to ruine us.

By both these ways doth *Satan* work mightly.

1. He kindleth the first fire of concupiscence and corruption in *Eve* to eat of the forbidden fruit, *Gen. 3. 1. 4, 5, 6.*

2. And he it is that stirreth up the wicked, to persecute the Saints of God, *Dan. 7. 21. 25.* as *Babylon*, *Antiochus*, *Antichrist* did in their times, yea he is ever ready to act both these Enemies, viz.

1. Lust within: and, 2. The world without us to effect our sin, shame and destruction.

☞ *Satan* is a great usurper of authority: he acteth as wicked Rulers do, to pervert and destroy.

He is very bold and daring both in  
Earthly



*Earthly and Heavenly things.*

1. *In terrenis & humanis*, in things here below, in the *darkness* of this world, (*i.e.*) in the state of *ignorance, sin, death* and *confusion*: all which do reign in this world, and of which he is a Ruler; what a deal of work doth he make there! experience speaks daily.

2. *In celestibus & divinis*, in things of a higher and better nature, in the most heavenly places, persons and things, and in the most *holy and divine* duties to be performed by man.

1. In the *Church of God*, which is called *Heaven*, Rev. 12. 1, 3. What work makes he both in the way of, 1. *Infection* by *Errour* and *Heresies*. 2. *Destruction* by *enemies*.

2. In the *best of Saints* whose *conversation* is in *heaven*, Phil. 3. 20. What doth he not attempt, to divert them from the right way?

3. In the *holiest duties* and *most spiritual* *graces* and *performances* of a *Christian*, which he is *most virulently* bent to hinder, infect and hurt by manifold *Injections*, *Seductions* and violent *Temptations*.

What

What Christian, ( that hath a right knowledge of himself ) but he hath cause to complain ?

And yet again the Church had need to be thus furnished ;

9. Because *in the evil day*, this enemy is most apt to do us mischief.

☞ Not that any *day* is properly said to be evil in it self , but very good, because it is of Gods institution and nomination , Gen. 1. 4, 5. But in respect of other things, the *Day* is so called : Especially of : 1. *Affliction, Tribulation, Sicknes* and *Death* ; to all which we are subject every day, and so it extends to the whole time of our life, which is obvious to so many Evils, Corruptions, Perils and Dangers continually. 2. *Temptation* ; when Satan is let loose, ( as it were ) to vex, 1. And infect the Church with Errours, Heresies, Corruptions, and with like things of that nature. Or, 2. To sift, and try the Church to the utmost by grievous and terrible persecutions and distresses of that nature ; which ( through his Instigation ) are raised by , 1. *Anti-christ*. 2. *Tyrants*. 3. And perverse

E and

and persecuting *Hereticks*. As it beſel,  
 1. *Job*, who might well take up *Solomons*  
*Proverb*, and ſay as He, *All the days of*  
*the afflicted are evil*, *Prov.* 15. 15. But  
 eſpecially *then* when Satan was let looſe  
 upon him to exerciſe him as he did, both  
 outwardly; 1. *In his Goods, Children and*  
*Body*. And, 2. *Inwardly, in his Soul*.  
 2. The *Apoſtles*, when their Maſter  
 the Lord *Jeſus Chriſt* was taken and  
 crucified, and themſelves left to be win-  
 nowed by Satan, and persecuted by wick-  
 ed men. 3. The *Church of God*, whoſe  
 lot is *Affliction*: *But her days are at the*  
*worſt, when ſhe is preſſed beyond meaſure,*  
*as 2 Cor.* 1. 8. by ſuch enemies as are  
 above named, *Antichriſtians, Tyrants and*  
*Hereticks*.

Now in ſuch times as theſe Satan is  
 moſt active to do us harm.

1. What he doth in the Day of *Affli-*  
*ction, Tribulation, Sickneſs, Death, &c.*  
 let the diligent Viſitors of Sick-beds and  
 dying perſons ſpeak their woſul expe-  
 rience.

2. And what work he makes in the  
 Day of *Temptation* when he is let looſe

as before, let doubtful and despairful Souls speak : for then his wiles, snares and depths are evident, which occasioned many fearful souls to revolt in the times of persecution.

☞ 10. Lastly, It doth behove the Church to be thus prepared and provided, that she may be able to *stand* and *withstand*, as it is four times urged in three verses, *viz. Ver. 11, 13, 14.*

1. (*i. e.*) *To stand*; 1. Courageously and valiantly in the Onset and Entrance. 2. Unanimously and vigilantly, with the rest of the Christian Army, our Fellow-Soldiers; whether we be, 1. Common Soldiers: Or, 2. Commanders and Leaders, being designed to such and such a place and employment either in the Church or State.

3. Regularly and constantly in our Rank and Order, in our Condition and Station, keeping our ground, *The ground of Truth*, 1 Tim. 3. 15.

4. Strenuously, with our utmost strength in the Combate and Conflict, till all is done, the War ended.

5. Victoriously, and triumphing when

all is done, the *Enemy* overcome, and the War is ended for ever.

And thus it behooves the *Church* to stand, 1. *Valiantly*. 2. *Unanimously*. 3. *Regularly* and *constantly*. 4. *Strenuously*, that she may stand. 5. *Victoriously* in the end: and why so? But,

10. Because if we stand not, but either, 1. Fail in our Courage, which betrayes our selves: Or, 2. Fall off from our Fellows, which weakens the Army: Or, 3. Forsake our Rank, which puts all into confusion: Or, 4. Neglect our strength, and do not put it out to the utmost in this *Exigent*. 5. The *Day* is lost, our *Glory* and *Crown* is gone, and vanisht as a vapour: we are utterly undone, and shall never stand victoriously; For nothing can be more prejudicial to an Army, then for men engaged therein to fail in these things: For if they, 1. Lay aside their *Resolution*, and so *disnerve* their Courage. 2. *Desert* their Fellows, and neglect their Watch. 3. leave their Ranks, and yield their Ground. 4. Abate of their strength, when there is most need of it. 5. Then you may be sure,



sure, They shall loose the day, be subdued, captivated, and quite undone.

1. *Pusillanimity and Irresolution.* 2. *Division and Differences.* 3. *Ataxy, Disorder and yielding back.* 4. *And casting away their strength and arms with their courage.* Are enough, 5. *To undo the most puissant Army;* as often experience doth testifie.

Thus you have heard the point cleared, proved both by Scripture and Reason in all the parts and particulars of it, viz.

*Doct.* 1. That the Church when at the best : 2. Had need to be strong in the Lord : 3. And compleatly armed : 4. To stand and withstand : 5. The manifold Wiles : 6. And Mighty Assaults. 7. Of so many and potent Enemies : 8. As do assault, environ and storm her, 1. *Within.* 2. and *without.* 9. *And especially in the evil day.* 10. And yet that she may stand and remain victorious and triumphant.

The point thus proved, only the improvement of it remains : and as the proof of it, so also the Uses must be suited to the severel branches of the

Doctrine, and each particular Use suitable to each Branch, may very well bear the weight of a fourfold improvement, *viz.* Of Information, Exhortation, Reproof and Comfort. But I shall for brevity sake, fold them up close together.

Use I. Is it so then, that the Church in her best condition had need of all this, because then so apt to be oversown with Tares, to have the wall or hedge broken down, and this House by the Thief to be entered; surely then this first Use,

1. Informs us how *watchful* and *careful* the Teachers and Leaders of the Church should be, who are, 1. The *Seedsmen* of this *Field*: 2. The *Vinedressers*: and, 3. The *Keepers* of the *House* by Gods own appointment, to prevent and withstand. 1. The *Enemy* that sows tares in this field. 2. The *Breakers down* of the fence of this *Vineyard*, and the *wild beasts* that devour this *Vine*. 3. And the *thief* that enters this *House*: For when either the *Husbandman*, *Vinedresser* or *House-keeper* are asleep, how soon may the *Field*, the *Vine* or *House*

*House* be surprized, and Tare-sown wast-  
ed or entred by an *Enemy*!

2. Exhortation; For how often are  
we exhorted hereunto to *Vigilancy* and  
*Industry* for the prevention of all Er-  
rours, Heresies and dangerous opini-  
ous repugnant to the Truth? *Rom.* 16.

17. *I beseech you mark them which cause  
Divisions and Offences contrary to the Do-  
ctrine which ye have learned, and avoid  
them; for they that are, &c.* and so fre-  
quently in the Epistles. And that  
charge of the *Apostle* at his *Farewell*, is  
never to be forgotten: *Acts* 20. 28. to  
33. *Take heed to your selves, and to all  
the flock, &c.* And for instance,

1. And how praise worthy were  
the primitive Churches that took such  
care by their great grave and general  
Councils, to prevent the growing and  
overspreading of those Tares that be-  
gan to spring in their Times: Those  
four first general Councils especially at  
*Nice* against the *Heresie* of *Arius*, and  
other Errours, *Anno* 330. *circiter*. 2.  
*Constantinople* against *Macedonians*, who  
denied the Holy Spirit to be consubstan-

tial with the Father, and the Son, *An.* 380. 3. *Ephesus* against *Nestorius*, that held two persons in Christ, *Anno* 431. 4. *Chalcedon* against *Autyches* and *Dioscorus* Bishop of *Alexandria*, who blasphemously affirmed the two Natures in Christ to be confounded, and become but one nature, after the union of the humane with the divine nature, *Anno* 451. To which four Councils the *Reformed Churches* do adhere.

2. The like care did the *Orthodox* party take from time to time by *Councils* and *Synodes*, General, National and Provincial, to crush (if it might be) Errour in the bud, and prevent it of taking Root and growth.

3. The like godly care have all the *Reformed Churches* of Christendome taken, viz. 1. *England*. 2. *France*. 3. *Helvetia*. 4. *Bohemia*. 5. *Belgia*. 6. *Augusta*. and, 7. *Saxony*. in the harmony of their Confessions, and in Articles of Religion; as also by Councils and Synodes National and Provincial: 1. To preserve Union and Peace amongst the Churches. 2. And to prevent Schism, Faction

Faction and Divisions which are the very Nurseries of Errours and Heresies, to the great disquiet and trouble, and (as much as in them is) to the utter undoing and ruine of the Church, and the overthrow of her Doctrine, Peace, Unity and Concord. 1. Of the Rule upon which she is founded. 2. Yea, and of her Piety, Unity, Peace and Concord, which are the Materials wherewith this House is raised, and cemented fast together.

3. *Reproof.* How justly doth this third Use serve to reprove the faults of all those *Leaders, Teachers, Doctors and Pastors* of the Church especially that are negligent in this case; and *Gallio-like* in another case, *Acts 28. 17.* 1. Care not what Errours invade the Church, and seduce the Children and Members of the same. 2. Or hinder, and not admit of such means whereby the maladies of a Church may be either prevented or cured, so that they may sit at ease, and enjoy Immunity and Liberty without controul. And the first we shall take to task for this fault, are the,

I. *Ro.*



I. *Romanists*, or those of the Church of *Rome* (*statu quo*) in the state it now standeth, and that for three things especially, viz. 1. *Separation*. 2. *Uncertainty* of, or obstinacy in their Doctrine, or Tenents as now it is with them. 3. Their *Independency* and uncontrouableness admitting no means of redress. The, 1. Began or entred them. The, 2. Enlarges them. And, the 3. Confirms them, and makes them obstinate and incorrigible in Error.

1. They entred with *Schismatical* contentions, *Excommunication* and *Separation* from the *Eastern Churches* about divers things in which they manifested great *Pride* and *Arrogancy*: all tending to *Schism* and *Division*, as the *Celebration* of *Easter*, &c.

2. In their progress they made a further *Separation* from the Truth in divers particulars, which are evidently known, and strenuously as well as voluminously refuted by many *Worthies*: From all which *Worthies* they always separated and departed.

*Ap.* So that nevertheless they do charge

charge the crime of *Schism* and *Heresie* upon the *Reformed Churches* : yet the truth is, that these never separated from them in what they were right, when the Apostle left them, ( till forced thereunto ) but only from their newly introduced Errors and Heresies, which in progress of time produced an *incompatibility* of peace, and Communion with *Rome*. If they held to the *orthodox faith*, and right Doctrine of the *Antients*, they must proclaim no peace with *Rome*.

☞ So as that the charge of *Heresie* and *Schism* fixed and charged by them upon us, is clearly and really found upon themselves.

II. Touching the uncertainty of their Doctrine and Tenets, and their obstinacy in the same; it is evident and clear, that when they once *laid aside the Scriptures*, and made the *Popes Decrees*, ( or *Decretals* ) of equal Authority with the *Scriptures*, the word of God. 1. Their Tenets are marvellously varied and altered. 2. And they are still obvious to more variations and changes, neither can they be otherwise, whilest they do

do ascribe a power to the *Pope* to add (at his pleasure) to their unwritten Traditions, which must as inviolably be observed as the commands of God, and therefore it is no wonder, that they do obstinately persist, and continue in the same.

I.II. Touching their Independency, it is clearly manifest, that the Pope and the Clergy maintain themselves to be free from, (yea, and above) the controule of any Authority, whether Civil or Ecclesiastical.

*Ap.* And therefore they did not only, 1. Resist the pious, and grave admonitions of the *antient Fathers* of the *Eastern Churches*, and others of former times. 2. But since, they would never endure the tryal of an *Oecumenick*, (or general) Council, though they have been often called upon to that end. 3. Much less of any *inferior Synode*, or other Council, or any part of the *Reformed Churches* in all their advertisements tending thereunto. So that by this means they prevent all ways imaginable by which they may be reformed of the manifold *Maladies*

*dies and Errors* that are crept in amongst them, which now can no more be conceal'd than *Gray hairs in the head*, and the *oyl in the hand of a man*, *Hol. 7.9.*

2. The second sort of persons justly blameworthy for preventing a Church of the means of recovery out of Errours, and Heresies, and hindering the Church of helps in that case, are the *antient Separatists of former times*, which are guilty of, 1. *Schism.* 2. *Herésie.* And herein to let pass all those *abominable Heresies* of divers, recorded by the *Antients*, *Ephraim*, *Augustinus*, *Ambros.* &c. I shall only look upon the two Sects of the fairest of them, and that *began with the greatest pretence of piety*, and *zeal of Gods glory*, viz. 1. *Novatians.* and, 2. *Donatists.*

1. *Novatians* took their name of their Leaders, which were, 1. *Novatus*, A Presbyter of *Carthage*, Anno 250. 2. *Novatianus*, a Presbyter of *Rome*, who became his Partner in error at the same time.

¶ *Novatus* was a man of a *Contentious spirit*, and (assisted by his Partner) he disquieted two (then) famous Churches, viz. *Rome* and *Carthage*, by a rigid sentence

tence against such as had fallen through infirmity in the times of persecution, and had denied the *Faith*, (though after they desired to be received to the Church) For he taught, 1. That there was no place of repentance left for such, and therefore such should never be admitted again into the fellowship of the Church, although they express manifest signs of true Repentance. Hereupon they separated from the Orthodox party, who were otherwise perswaded; And here began their *Schism*. 2. They were called *Cathari*, because they boasted themselves to be purer then others in life and manners: whereas our *Purity* only is, that our sins are forgiven, and we are purged in the fountain of Christs blood, and sanctified by his word and spirit, John 15. 3. 1 John 1. 7. 3. Yet this Errour continued the longer, because it crept in under pretence of, 1. Zeal to the glory of God: and, 2. Of Detestation of sin. Beware of such Errours as enter with the fairest pretences. 1. Nevertheless this Errour it was against the *Scriptures* evidently. 2. And it produced dangerous effects, for



for it advanced Satans kingdom, by driving divers into *despair*. 4. And it was condemned by the second *African* counsel under *Cyprian* Bishop of *Carthage* the President thereof. And by the second Synode at *Rome* under *Cornelius* the Bishop there: See *Eusebius*, *Alsted* and *Simpson* of the Church, Page 37. 421, 422. &c..

☞ And nevertheless these did not multiply their *Errours*; yet this *Errour* was a capital and dangerous one, and made way to others, and was obstinately persisted in to a great Schism, and dangerous, admitting no reclaim or amendment: such was their Independency: Though in other things they consented with the Orthodox.

☞ Hence they were condemned by some of *Schism* only; by others of *Heresie*: So *Schismatics* they were at the best.

1. It is great Wisdom to suppress *Errours* betimes which *Cyprian*, and *Cornelius* endeavoured by their Colleagues, Synodes and Counsels.

2. *Authors of Schism* are hinderers of  
re-

reviving the Union of the Church.

3. *Inveterates Schisms* often Turn to *Heresies*.

4. We should beware of such as perturb the unity of the Church under the pretence of piety and zeal.

5. And that Invent-Remedies for the Churches Maladies which are worle then the Disease, as the *Novatians* did by their opinion.

*Ap.* For though *weakness* is to be pitied, yet a devilish *Rigor* pitying none that have fallen through infirmity, is a lesson that hath no *allowance* in the book of God.

Thus the *Novatians* err; 1. in *Schism*. 2. *Obstinacy in error*. 3. *Independency*. 2. The *Donatists* took their name of one *Donatus*, born about seven years after *Arrius* in the time of *Constantine*. Afterwards he was a Bishop in *Numidia*, and proved to to be a great Disturber of the Churches in *Africa*: for, 1. He hatch'd a bitter hatred, (though causless) against *Cecilianus* Bishop of *Carthage*, whose cause was often heard. 2. But always the *Donatists* succumbed (or failed)

ed ) in proof. 3. In the end, because they could not accomplish their designs against *Cecilianus*; they became *enraged*, and, 1. *Made a Schism* falling off from the unity of the Church.

*Ap.* What will not *Spleen* do by way of *Revenge*, if disappointed? Thus being become a *Schismatick*, next he turns *Here-tick*, and taught divers strange Doctrines introductive of more, *viz.*

1. *That only was a true Church which was spotless and without sin*, and that the *Catholick Church* was only in that corner of *Africa* with them.

2. *That the efficacy of the Sacrament* did depend upon him that did administer it, and thereupon that *Baptism* was not available, except some of their sect were present, and did administer it.

3. *That all that came into them must be re-baptized*, which they did practise upon people, though they had been baptized before by the *Orthodox*: This introduced *Anabaptism*.

4. They placed Religion in austerity of Life and Homicide, for they were very cruel, *Alstead, Chron. pag. 389.*

F

5. That

5. That the *Son* was inferiour to the Father, and the Holy Ghost to the Son, saith *Eusebius*? so they made a *Disparity* in the *Trinity*.

6. They condemned *Cecilianus*, though his innocency was often tried, and himself acquitted by many Judges, and yet they had many Favourers (as any such shall have) and friends, and were called by divers names thereupon, as *Parmeniani*, *Rogatistæ*, *Cirtenses* and *Maximianistæ*.

3. But they were learnedly confuted by *Optatus* Bish. of, 1. *Meleuitanum* in *Africk*, as to their two first *Tenets*, *Simp. p. 292.*  
2. And by *St. Augustine* mightily. 3. And they were condemned by several Synodes at *Carthage* for divers years together, viz. *ab Anno 403. usque ad Annum 310.4.* Yet they continued very obstinate, and did refuse to stand to the determination of either Synod or Council: So obstinate were they in their *Errours* and *Heresies*.  
Afterwards

1. They became cruel *Persecuters* of the *Orthodox*, and *Catholick* Christians about the year 404. *Alsted Chron. p. 335.*  
2. In

2. In the end they were divided into sundry factions, and so were rent and torn to pieces, *Alsted Chron.* p. 385.

*Ap.* As it doth often befall to such persons in the like cases: Thus the *Donatists* also were, 1. *Schismatics*, then Hereticks.

2. Uncertain, and obstinate in their errors. And, 3. *Independent*.

In the former Presidents of *Romanists*, &c. you perceive that:

1. *Schism* doth begin, and enter men into Errour and Heresie.

2. Strangeness, and uncertainty of *Doctrine*, doth continue and enlarge them therein, specially if men be obstinate in them.

3. Independency, and uncontrollable-ness doth confirm and harden men in errour, and makes them obstinate and incorrigible, as it did the *Romanists*, *Novatians* and *Donatists* before named, whom no *confutation*, *council*, or *course* could reclaim.

3. Now the third sort of persons that hinder the Church of the means of Recovery out of Errours and Heresies, &c. are the



☞ *Separatists of latter times*, (which are therein blame-worthy) by what *Names or Titles* soever they be called, whether, 1. *Anabaptists*. 2. *Brownists*. or 3. *Independents*: or are known by any other title whatsoever, *Quakers*, &c.

☞ Herein let me premise this that none mistake me, as if,

1. I had any *prejudice* to any mans person, or that I aim to do wrong to any man, it is far from me.

2. I have learned to own and 'prize the least *appearance* of Grace and Piety, and the *smallest measure* of the gifts of God in any persons whatsoever.

3. It is not any man, but the *Way* that is in question.

4. And I thought my self bound in *conscience* for the *faithful discharge* of my *Duty*, to give you warning of such ways, as I cannot but deem to be dangerous and prejudicial to the *Unity and Peace* of the Church of God, (as the fore-mentioned *Errours* of *Rome* and *Africa* were) and thereby obstructing the progress of that *Truth*, by which we are all to be *guided*, and in the belief of that *Do-*  
*ctrine,*

*Erine*, in the practise of which we all hope to be saved. See *Ezek.* 3. 17. and 33. 7. *I have made thee a watchman, &c.* Ergo, 1. *hear, &c. at my mouth, and give them warning from me.*

The *Separatists* of these latter times have been the unhappy *Revivers* of the so long since exploded *Errours* of the *Novations*, *Donatists*, and others of old.

1. *Anabaptism* was first broached in Germany by one, 1. *Nicholas Stock*, (who was a man answerable to his name, (as *Elion* in his time was) *Anno* ( *circiter* ) 1520. 2. *Tho. Muncer* was bred in his School.

1. *Stock* affirmed that God spake to him by an *Angel*, and revealed his *Will* to him in *dreams*.

2. *Tho. Muncer* kept a Racket in *Alset* and *Thuringia*.

3. And after him *John Leydan*, *Cnipperpdoling*, and their followers marvellously infected and infested *Munster*, *Anno* 1532.

The *Chips* of this *Stock* ( *alias* *Block* ) kindled such a fire in *Germany*, that by *Tumults* raised by them in *Germany*, *Hol-*

*Satia*, and *Swethland*, there were slaughtered no less then 150000. persons within a few years. Dr. Featly against *Anabaptists*, p. 182.

To *Stock* and *Muncer* you may add their other *Leaders*, *Melchior*, *Georgius*, *Tuscoverer*, and others, who deluded the people with pretended *inspirations*, *visions*, *dreams* and *revelations*. Idem p. 205.

1. These began with *Separation*, as those before named did.

2. Their *Errours* were many, very *changeable*, and many of them *abominable*.

3. Their *Independency* or *Obstinacy* was incorrigible, for they would be controuled by none.

4. And their End (for the most part) *miserable*.

II. *Brownism*, (as it is commonly called) or *Separatism*:

1. Was set on foot by one *Bolton*, the first know *Separatist* in *England*, who terrified in conscience for his *Errours*: He did recant his *Separation*, and hanged himself *Judas-like*.

2. *Robert*

2. *Robert Brown*, Anno 1580. a rash young man succeeded, who (when most of his separated Congregation on a sudden turned *Anabaptists* at *Middleburg* in *Zeland*, whether they went over to enjoy their liberty. 1. Returned into *England*. 2. Recanted his *Brownism*. 3. Received a *Personage* at the hand of a *Bishop*. 4. Became scandalous in his *Conversation*. 5. And very careless of his charge in his *Personage*. 6. So that he brought himself to prison, where he continued till death: *Baily*, p. 14.

3. *Barrow*. 4. *Johnson*. 5. *Ainsworth*. 6. *Smith*. And, 7. *Robinson*, were all successively *Introducers*, and *Promoters* of *Brownism* or *Separatism*; whose *abilities* and *miscarriages* in particular to their persons, I mean not to speak of: it being great pity, that men of such *Eminency*, *Parts* and *Learning*, as some of them were, should be so far mistaken, as to fall into an *Errour*, so prejudicial to the *Church*, and to the *Truth*.

☞ And *Robinson* the last, and one of the most grave and learned *Doctors* of

the *Brownists*, did in the end undermine his own party by a work begun against *Schism*, *Baily*. p. 17. Then this Mr. *Robinson* became the Author of *Independency*, or *Semiseparation*, which hath been the *Fountain* of many evils, both in Old and New *England*. *Idem* p. 17.

*Ap.* Thus the *Brownists* in their, 1. *Separation*. 2. *Errours*. And, 3. *Independency* did generally concur with the *Anabaptists*.

III. *Independency* is derived from the *Brownists* and *Anabaptists* successively. It is a Title very improper for any Creature, Man or Christian.

1. God being only *Independent* and of himself.

2. And having *ordained* all to depend on him chiefly, and Christians in special manner upon him, *one upon another* in such a way of *order* and *subordination*, as may best suit with the publick good in the *Civil State* or *Ecclesiastical*: As the members of the body natural do in their several places and offices, 1 *Cor.* 12. 12. to 34. *As the body is one*, &c. as *verse* 25. which if they were cut off by a *Schism*,  
would



would be altogether useles and unprofitable.

*Ap.* And thus it is with the Church, which is either *universal* or *national*.

All *congregational* and *particular Churches* referring to the more general, as to the body of which they are members.

This Sect ( of no long standing )

1. Began ( as the rest ) with *Schism* and *Separation* from all the Reformed Churches in Christendom.

2. They do generally *concur* with their Predecessors the *Anabaptists* and *Brownists* in their *Tenets*, ( and in some things go beyond them ) and in the uncertainty of *Tenets* and *Obstinacy* in contending for them with all the former.

3. They all punctually do agree in the point of *Independency* and *Uncontroulableness*, because they do all defend this, That their Churches are exempt from all Authority Civil and Ecclesiastical: so as that no *Magistrate*, no nor *Oecumenick*, or General Council hath any power at all to *reform* and suppress any *Error* or *Heresie* arising or springing amongst them,

them, only their own Church must do it, which may consist of seven or three persons: And how soon may they be *seduced* or *quasht*.

1. If there were no more but these three particulars named, *viz.* Their, 1. *Schism*. 2. *Uncertainty of Doctrine, Obstinacy and Liberty* to change their Tenets which they always reserve, *Baily*, p. 101. And, 3. Their *Independency* or *Freedom* from the censure or controul of any power whatsoever, Civil or Ecclesiastical, to reform or redress any Errour growing amongst them.

*Ap.* It might well, and justly cause any wise man or Christian to consider seriously of such a way, and to suspect it whether it be right or no before he enter *Rashly* into it.

2. But in many other things besides these, they do concur with the *Anabaptists* and *Brownists*, which time will not give me leave to relate.

3. Besides these; 1. What *Ingress* or *Entrance* these men (the *Independents*) had in *Holland*, and what they did there, is evident. 2. What *Progress* they had

in

in New *England*, and of their carriage there. 3. And now in Old *England*, our dear native Countrey, and what they have bin doing here for divers years last past. *Res ipsa loquitur & loquetur*, Experience doth, and will speak abundantly, though I were dumb: For when were so many Sects on foot, as since the unhappy liberty which they contend for?

☞ A doleful spectacle it is to see Christian *Nations* and *Churches* all pretending to the same end, and of the same Faith, thus *torn to pieces* with manifold *Divisions* and sad *Contentions*, (like virulent Humours in the natural body) all tending to *Dissolution*: while those *errors* can unanimously agree in the way to destruction and damnation throughout the world.

But is there no *Balm* in *Gilead*, is there no *Physitian* there? Why then is not the health of the daughter of my people recovered? Jer. 8. 22. and 46. 11. Is there no *Sovereign Medicine* to close these gaping wounds? Is there no wise *Man* (like a skilful *Physitian* or *Chirurgion*) that can judge between brethren, (in Nature,  
Pro-

Profession, as Men and Christians) and to decide these *unchristian-like Differences*?

1. Is our case just like the condition of *Egypt*, Jer. 46. 11. so that though we do go up into *Gilead*, where the best *Balm* is to be had, and do use many *Medicines*, yet we shall still remain incurable and irrecoverable 2. As it befel *Babylon* also, Jer. 8. 9. So that though we do bawl, and take *Balm* for this pain, and would fain heal these things, yet we cannot be healed.

2. And I know we have the *Scriptures*, the Oracles of God, which are the best *Balsam* in the world to close, and cure these wounds, if we would admit them to be the Judge of our Controversies, and that they were rightly applyed and made use of. See *Camerons Judge of Controversie*.

1. *Melancthon* that mirrour of *Germany* for learning and *Moderation* of spirit in his Time, did mightily endeavour to unite the *Romish* and the reformed Churches.

2. And *Grotius* a man of great learning, and eminent in parts, hath since, of late, industriously laboured in the same work

work, (to name no more) for that work.  
3. Some others have endeavoured an Agreement betwixt the Sectaries of these times, and the truly *Orthodox Protestant Ministers*, and people of the Church of *England*: Yet all endeavours in these cases have hitherto proved fruitless and in vain. And no marvel, For (as *Jehu* said to *Foram* *2 Kings 9. 22.*) *what peace can there be, whilest the whoredoms of Jezebel and her Witchcrafts are so many? Whilest men are still so obstinate and pertinacious in erroneous ways and opinions?* Yet, no doubt, there is a way left for healing, and there might be a cure, if all persons on each side would but patiently submit, and yield to such things, as are to be added or abated for the union of the whole & the good cementing of the stones of our *Christian Building*, till we all become an holy Temple in the Lord, *Ephes. 2. 20, 21, 22.* Where you see our *Foundation must be the Apostles and Prophets*, *Jesus Christ* himself being the chief corner-stone, and accordingly,

*Ap. 1.* If *Rome* would be content to part with her *Idolatry*, *Superstition* and manifold *Innovations*.

2. If



2. If all *Seets* would lay aside their unjustifiable *Separation*, their *censorious spirits*, and *self-conceited opinions*, and let all be tried by the infallible Touch-stone of the Word of God; then, without doubt, we might quickly meet and agree together; But whilst all persist in their perverse opinions and vehement *Animosities* one against another, *There can be no peace amongst us*, But now if at last by any good means this blessed peace might be effected, and that all the *professed Christians* in the world, both of the *East* and *west Churches*, were rightly reformed according to this rule of the Word, and made suitable with the *foundation Jesus Christ*: so that we were all become like those primitive Christians, *Acts 2. 46. and 4. 32. Of one heart, and one soul, of one mind, and of the same Judgement.*

4. How joyfully then, and with what abundant comfort which this fourth Branch of this 1. Use leads us to consider, might we sing that *Psalms 133. Behold how good and pleasant it is for brethren to dwell together in unity, &c.* This would

would be an oyl of *Perfume*, and the dew of fruitfulness and blessing.

2. How happily then should we live together, as the *Household of Faith*, the *Communion of Saints* in the unity of the Spirit, in the bond of *Peace*, till we all become perfect in *Jesus Christ*, and attain unto the measure of the stature of the fulness of *Christ*, *Ephes.* 4.3, 13.

1. *In the ripeness* and perfection of *Christs Mystical Body*, which shall be by, 1. The Addition of all the Members. And, 2. The perfection of all graces in them when they shall be joyned to *Christ* their Head in the world to come, and should *All* come to Mount Sion, the City of the living God, the *heavenly Jerusalem*, and an innumerable company of Angels, *Heb.* 12. 22. &c. And shall be set down with *Christ* in his Throne, according to his own gracious promise to his servants, *Rev.* 3.24. And shall *Reign with him* for ever and ever, *Rev.* 22.4,5.

Note, That, 1. *Antichrist* began be-  
time, 2 *Thef.* 2. 7. 2. *Novatus*, Anno  
250. 3. *Donatus*, circa An. 320. 4  
Ana.

*Ansbaptists*, Anno 1520. 5. *Brownists*, Anno 1580. 6. *Independents* yesterday.

As for the Quarrel betwixt Episcopacy and Presbitery, I could never see other cause, then in the Animosities of men, which if laid aside, the difference might soon be decided, and the Controversie ended: For I could never find but that,

1. *Episcopacy* is a *Presbytery* elevated and advanced. And,

2. *Presbytery* rightly managed, is an *Episcopacy* regulated: Nor could I ever approve the total rejecting of the names *Bishop* and *Episcopacy*, they being so often used in the New Testament, and the name *Bishop* so honoured by our Saviour, that He himself is styled, the great chief Shepherd, and Bishop of our souls, *Heb.* 13. 20. 1 *Pet.* 2. 25.

Thus you have heard the point, and proof thereof, with Reasons suited to the ten particulars contained therein: We are upon Use; and you have heard the first Use answerable to the first particular, which hath, 1. Inform'd us, How great care should be taken of this  
Field,

*Field, Vine, House*, the Church of God, that it be not wrong'd by any Enemy.

2. Exhorted us to consider the charge often imposed upon us *to that end*, Act. 20 28, to 33. And how praise worthy the Primitive Fathers, the *Orthodox* party in after-ages, and the *Reformed Churches* of Christendome have been, and are for thus doing. 3. Reproved, as very faulty, all such as neglect this care of prevention, or hinder the Church of the means of recovery out of *Errours* and *Heresies*, if the Church should be sick of such *Maladies*, as often: Thus do, 1. *Papists*. 2. *Antient Schismatics* and *Hereticks*, as *Novatians*, *Donatists*. 3. *Modern Separatists*, whether *Anabaptists*, *Brownists* or *Independents*; All which do agree in the three forenamed particulars, viz. 1. Schism. 2. Uncertainty, or Obstinacy in unjustifiable Tenets. And, 3. *Independency* and Uncontroulableness. 4. Comforted us: If these great differences could be reconciled.

☞ To the former three, you may add a fourth Parallel betwixt *Papists* and *Independents*, or the *Papacy* and *Independency*;

dency; viz. Their Antichristianism; which we do not fix upon the forehead of this, or that particular Pope or Papist, but upon the *Papacy*, (that *status Papatus*) in which is involved the  $\delta$  *Αντιχριστός*, that *Mystery of Iniquity*, that *Antichrist*, who in pretence is most for, but in practise, most against the Lord Jesus Christ, according to the signification of the preposition *Αντι*, which signifies *For* or *Against*.

*Ap.* And who in a special manner doth act his *Antichristianism* in opposition to the power of Magistracy and Ministry in the right Office and Use, Power and Efficacy of the same to do good.

1. What they say against the Civil Power over the Church, is evident.

2. And for the *Ministry*, (though they may seem to advance it in external pomp, great Honours, plentiful provisions &c.) yet they have overthrown the right office, best Use, powerful Efficacy of it for the conversion of souls; by,

1. Concealing the *Scriptures* in an unknown tongue.

2. Turn-



2. Turning the *Ministry* into a *Sacrificing Priesthood*.

3. And the power of Preaching, Visiting, Counselling, Comforting, &c. from the infallible Rule of Gods holy Word, into a practise of telling *Legends*, ( Lyes ) and feigned stories, (which is their usual course of Preaching) and into Confessions, Penances, Pardons, Absolutions, &c. of no value.

*Ap.* So doth *Independency*, (though some persons of them do not so) For,

1. Against the *Civil Power* in *Church-Affairs*, they say as the *Papists* do.

2. And for the *Ministry*, which they pretend to honour, they destroy it. 1. By putting it into every mans hand, advancing a *Feroboams Priesthood*, *1 King. I. 23* and *13. 33, 34.* and *2 Chron. II. 15.* into the place and power of the *Ministry* appointed by the Lord *Jesus Christ*. 2. By crying down all Maintenance of God and Man for their subsistence. 3. Defaming them with the vilest names of *Baals-Priests*, &c. to render them infamous and odious to all men.

I have done with the first Use from the first particular of the Doctrine, which contains above a whole sheet of paper: The weight of the matter spoken of, did justly occasion that prolixity) I shall be more speedy in the rest which now succeed.

The second Use is from the second and third particulars of the point.

1. Informs us of our own weakness and nakedness. Alas, what can we do without this strength in the Lord, and Armour of God. 1. Other strength meerly humane, though very puissant; And, 2. Other Armour of exquisite composure and strength hath often failed in wars with man.

1. As all the Routings and Overthrows of the Armies of Gods Enemies mentioned in Scripture, as of Sisera, Ethiopians, &c. against Asa, Jothabaphat, over Edom and Hezekiah, over Assyrians. 2. And the Downfall of Goliath, that mighty Champion armed with strength, and formidable Weapons, 1 Sam. 17. do evidently testify.

Ap. But to act with humane strength,  
and

and such inconsiderable Armour against a spiritual enemy the Devil, &c. As *Hannah* could say, 1 Sam. 2. 9. *By strength shall none prevail: were as Ridiculous an absurdity, as an infallible impossibility of ever prevailing at all.*

2. Therefore as we are oft exhorted,  
1. How should we call, and cry out for the aid and strength of the Lord to help us in these Assaults, *For he is our strength and power*, as *Moses* and *Israel* said, *Exod.* 15. 2. and *David* a great Warrior, and other Worthies do acknowledge. 2. And *Gird up the loins of our minds*, and let our lights be burning, *Luke* 12. 35. To be always ready to execute our charge with the oyl of repentance, Faith and Charity in our lamps, 1 Pet. 1. 23. with watchfulness, Sobriety, Hope and Truth; All which is obtained by Faith in Christ: By which we overcome the 1. *World*, 1 John 5. 4, 5. 2. The Devil, 1 Pet. 5. 8, 9. 3. All Evil, Revel. 12. 10, 11, 17. By the blood of the Lamb, and word of their testimony, and all because Christ hath overcome, *John* 16. 33. and hath given us the victory, 1 Cor. 15. 57.

*Ap.* And by faith in him we are partakers of his strength, victory and conquests.

3. But how faulty are we, for which we are justly to be blamed and reprov'd,

I. For that we neither look out, nor take pains for this strength and aid by,  
 1. *Prayers, strong cryes*: And, 2. *Diligent attendance, waiting*, as *Psal.* 40. 1, 2, 3. *Patiently*, as the Saints did of old. The Church did so, *Isa.* 25. 9. and 33. 2. *For to such is the promise*, *Isa.* 64. 4. *Hab.* 2. 3. *It will come.* 1. But rather seek to *King Jareb*, as *Ephraim* did, *Hos.* 5. 13. 2. And rest upon others, as too many have done, and do: 3. Or Evil things; which cannot profit us, nor stand us in stead at our greatest need, as I have told them out of *Psalms* 34. 8. See the Notes.

II. Nor do we lay out for this Armour, or take pains to put it on, but rather choose to stand naked and disarmed before our enemies, as it was, *Exod.* 32. 1. 21. 25. and beset *Josh.* 7. 8.

1. For that we will not accept Armour when it is offer'd to us. 2. And are ready to cast away our Weapons and Arms

Arms when we have them upon us, and in our hands, as *Israel* and *Achan* did by Idolatry, and that trespass, as before.

4. But lastly, which would be our everlasting comfort :

1. Were we as careful to get the strength of God to our assistance.

*Ap.* As we are to gain men to aid us.

2. And to gird up the loins of our mind, and to put on Christ, and the armour of God for our defence :

*Ap.* As we are to arm our selves with earthly armour against our real or supposed earthly enemies, we were happy therein, and might take abundant comfort in that God that strengthens us, and that Lord Jesus Christ in whom we believe, who will save us in the end.

The third Use is from the 4.5.6. and 7. particulars of the Doctrine.

1. Informs us what need we have of Wisdom and Courage, &c.

1. *Serpentine wisdom*, Mat. 10. 16.

2. More then *Sampsons* strength.

3. And of *Elisbaes* army of *Angels*, 2 King. 6. 16, 17. to help against so many



Wiles, such strong assaults, such internal powers, and devilish adversaries, as are all acting against us.

1. Many are the Wiles, and Snares, and depths of Satan; and who is it that can search into the bottom of them to find out, and discover them?

2. Many also are the Instruments by which he worketh and undermines us: viz. 1. By *seeming friends*. 2. *Domestick servants*: 3. *False brethren*. and, 4. He can transform himself and his Ministers into Angels of Light, to make all his stratagems take the better effect: so that whither he do, 1. Ensnare us by *Heretical Doctrines* under fairest pretences, as to many: Or, 2. Assaults us with vitious provocations, as with a pleasing Bait, like a *Nimrod-like Hunter*, or crafty Fowler; or dangerous Fisher after mens souls to destroy them: yet still his care is that his labour be not lost, but that all may take effect.

*Instances*, 1. Thus he acted of old by the *Midianites*, who beguiled Israel with their Wiles, *Numb. 25. 27*. Their pleasing perswasions to vitious actions, with which

which they are said to vex them, because hereby they caused God to vex them.

2. And thus by *Jezebel*, that filthy Prophetesse, who did teach and seduce men to *Fornication*, See. *Rev. 2. 20. to 25.* And these practises are there called, *the depths of Satan*, verse 25. But mark her doom there, *verse 22, 23.*

3. Like Prophets and Prophetesses have been in these times, *Edwards* Gangreen. and no doubt but in due time God will reward them accordingly.

*Ap.* Now surely a man thus beset, surrounded with Wiles and Snares, 1. Had need to have *Serpentine-like wisdom*, and more : It is our Saviours advice and counsel to his Disciples, *Mat. 10. 16. To be wise as Serpents.*

Serpents are reported to be wise in four respects, of which, 1. Two are *prudentious* : 2. And other two, most *pernicious*.. 1. The *Prudentious* properties of a *Serpents wisdom*, are, 1. A *searching, observing*, and knowing things by experience. 2. *To avoid dangers*, by *flying, hiding*, and securing themselves.

In these the Disciples were to imitate the *Serpents Wisdom* ; viz. 1. In

1. In wisely observing, and prudently searching out the knowledge of things by their experiences, which though it be called *M<sup>ra</sup>. Stultorum*, yet may it be as truly named *M<sup>r</sup>. & D<sup>r</sup>. Sapientum*.

2. In Flying, hiding, and securing themselves from dangers by all lawful means. 1. Save your selves from this untoward generation, *Acts* 2. 40. (i.e.) perverse and wicked men. 2. When they persecute you in one City, flee into another, *Mat.* 10. 23. 3. Thus Christ himself did. 4. And others, *Athanasius*.

2. The other two pernicious properties, viz. To, 1. Deceive. 2. Wound.

1. To deceive and seduce, and so the old Serpent seduced and beguiled, 1. Eve, 2 Cor. 11. 13. and in her, the root of all mankind; His deceitful poyson hath infected all the branches. 2. As the Crocodiles of Egypt with her tears. 3. And other Serpents by Wiles do deceive them, whom afterwards they do devour.

2. To wound mortally with a poisonous sting, as it is usual.

*Ap.*

*Ap.* And in these the godly must not only beware lest they be beguiled by him, but also act contrary to him, (since he is so wise in his generation to deceive and destroy) and that two ways; viz.  
1. By *alluring men to that which is good*, and winning them to be healed of sin, as the Apostle did, 1 Cor. 9. 22. 2. *Let us undeceive, and direct men, wounding men with godly sorrow*, (never to be repented of) *that they may be saved.*

*Ap.* All these are a deadly sting to the Devil himself, and to all his Agents, that the godly can either,

1. Know (by experience) his Wiles.
2. Or be secured from his rage.
3. Or gain men to good.
4. Or wound them for sin unto Repentance, that they may be saved, *God is the healer of Israel*, Mal. 4. 2.

☞ Thus wise had the godly need to be that must encounter with so many wiles, and with all this wisdom they must adjoyn that foundation and topstone of perfect Wisdom, viz. *The Fear of the Lord*, Job 28. 28. Psalm 111. 10. Prov. 1. 7. *by which they shall be preserved from every evil way.* 1. And

1. And as they must be wise, so had they need of more then, 2. *Sampson*-like strength, and the courage of the anti-ent Worthies, *Heb. 11. 33. To wrestle with such strong temptations*, and such infernal powers. 1. So mighty, which at some time have prevailed over, 1. a *Sampson*. 2. a *David*. 3. a *Solomon*. 4. an *Apostle*. 5. and others in all Ages: so mighty are they, and impetuously powerful in temptation: 2. and so *Many*, that their name may well be called *Legion*, *Mark 5. 9.* And we may well say of our spiritual Enemies, *That the Devils and Evils that are against us, are innumerable*, *Psalms 40. 12.* See the 4, 5, 6, and 7. Reasons before.

Let me a little explain this courage, and give you some reasons, why we should be furnished herewith.

1. For the *Nature* of it, it is *Aggressio terribilium ubi mors imminet propter bonum. salvandum*, *Aristotle.*

Christian Courage is the *undaunted boldness* of a sanctified heart, in adventuring upon difficulties and hardships in a good cause, upon a good ground, when



when God calls us to it : *Et hæc fortitudo præstat Magnanimitate, Fiducia, Securitate, Magnificentia, Constantia, Tolerantia, Firmitate, Macrobi 1 Pol. p. 1065.*

Never were *Joshua*, and *Solomon*, and others, that were to undertake great achievements, *Nehemiah* and *Zerubbabel*, &c. upon a juster cause, or better ground called upon to be strong and courageous, and not to fear.

*Ap.* Then we are to be strong and courageous in this spiritual Conflict. See *Deut. 31. 7, 8.* *Josh. 1. 6, 7, 9.* *1. Chron. 22. 13.* *2 Chron. 19. ult.* *Jehoshaphat's* counsel to them, *Hag. 2. 4.* The Lords charge to *Zerubbabel* and *Joshua*, *The Prince and high Priest* to build the house of God, the Temple : and for our charge, see *1 Cor. 16. 5.* & *ver. 10. hujus cap.* and in the Text, *Watch ye, stand fast in the faith, quit you like men, be strong.* In the definition before you hear, that this spiritual courage is, 1. *An undaunted boldness, or animosity of heart.* This is the Lords gift, *Ezek. 3. 8, 9.* *I have made thy face,* &c. *as an Adamant harder then flint.* The rock fears no change of weather, heat  
or

or cold, &c. and the horse fears no dangers, *Job 29.19. to 26. Clothed with thunder, &c.* And the Lyon turns not away from any, *ProV 30.30.*

*Ap.* So the Christians Courage will not shrink, nor be danted, but by the Assistance of the Almighty, will bear up against all the storms, and most terrible Assaults of these terrible ones, the enemies named, *ver. 12.*

2. The Subject of this courage, is a sanctified heart: for as the heart is the subject of Courage both natural and spiritual, & *est quasi cordis actio*, for so a valiant man is described, *2 Sam. 17.10. Amos 2. 26. His heart is as the heart of a Lion, cordatus vir, strong of heart.* So Sanctification is the necessary qualification of this heart, in which spiritual courage dwells, by which it differs from other kinds of courage: This is the difference, and which is characterised by these three Notes, *viz.* the, 1. Root, whence it springeth, *viz. Love to God, 2 Cor. 5. 14.*

2. Rule, by which it is directed, *viz. The Word of God, 1 Chron. 22. 12, 13.*

3. End

3. End to which it referreth, *viz.* which *David* charged to *Solomon* his son, and God he is the Centre to which, and wherein all things and undertakings of a sanctified heart do refer and rest, as every thing resteth in his own proper Centre.

3. The object of this carriage about which it is imployed, is matters of great difficulty and hard services : See *Heb.* 11.33,34, to 39. *who through Faith subdued Kingdoms, &c.* Like their service, *1 Sam.* 31.12. When the valiant men of *Jabesh* recovered the bodies of *Saul* and his sons from the wall of *Bethshan*, when there fastened by the Philistines Conquerors.

So have many been rescued from the mouth of Lions, and many souls from Hell by their Christian Courage and fortitude against Satan, *Jude* 23. pluck'd out ( *quasi* ) from the fire of Hell, pulled out of the fire.

4. It must be always in a good cause,  
1. *In matters of faith*, *1 Cor.* 16.13. *Jude*  
3. *Stand fast in the faith*, &c. and contend for it. 2. And for Righteousness sake,  
*1 Pet.*

1 Pet. 3. 14. *Then you are happy, The cause makes the Martyr not the punishment, Causa, non supplicium facit Martyrem.*

☞ And it is a Christian resolution, and worthy of imitation, rather to run the hazard of whatsoever difficulties imaginable, the loss of all that is dear and precious, life it self, rather then to transgress the commands of God, violate my vows, wound my own conscience, and make a breach between God and my own soul, which men care not for in these our days, so are they habituated in evil, and hardened in wickedness.

5. And lastly, Our courage must always have a good warrant: the Call of God must be our ground of courage in any thing, God must say to us, as he did to *Joshua*, Josh. 1. 9. Have not I commanded thee, *Be strong, and of a good courage*, saith God.

*Ap.* Gods Command is our only good warrant, but we act against it, and contrary to it.

*Ap* If all these particulars had been well observed for divers years last past,  
All

All which we have sleighted for our own profit. ) viz. If our *Courage* had been always seated in *sanctified hearts*, and imployed in a *good cause*, and acted with *good warrant* from God in all our *streights* and *difficulties*, sure we had never fallen into the *Confusion* we have felt, and been *ingulfed* in the *Divisions* that have rent us to pieces; but we have taken another *course*, all for *self-ends*, and have found cross and contrary events to our expectation: justly so God is just.

The *Reasons* or *Motives* that should animate us to this *Courage*:

1. God, who puts us upon this work, and is our *Leader*, He is the *Captain of the Lords Host*, Josh. 5. 14, 15. And of our own *salvation*, Heb. 2. 10. Made perfect through sufferings. God hath appointed all Christians to be *Soldiers* against the *World*, the *Flesh*, and the *Devil*, and this we promise, and the *Sacraments* (as by an oath) binds us hereunto, *Baptism* and the *Lords Supper*. The *Apostle* styles himself and *Epaphroditus*, *Soldiers*; Phil. 2. 25. My brother, companion in labour, and fellow-soldier and ex-

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horteth



horteth *Timothy* to endure hardness as a good Soldier of *Christ*, 2 Tim. 2. 4.

Soldiers we be, and *Ergo* must take Courage in this warfare; Courage being as necessary for a Soldier, as *Wisdom* and *Eloquence* for a Counsellour or Orator, and Learning for a Preacher, a Doctor to others.

2. The weighty services which God imployes us in; and *Ergo* as God commanded *Joshua*, Josh. 1. 7. To be strong and very courageous. And *Joshua* exhorted them that were to succeed him, Josh. 23. 6. In conquering and subduing the Canaanites, and possessing the Land, &c. which were matters of great importance.

*Ap.* The like Counsel have we need to take in the works of,

1. *Mortification*, which must massacre our sinful lusts, cut off, and pluck out eys, hands and feet in many cases, Mat. 5. 29, 30. and 18. 8, 9. Mark 9. 43, to 49.

2. *Demolition*, &c. levelling and battering down mountainous Corruptions, and strong holds, and fortifications  
of

of *sin* in our own bosoms, 2 Cor. 10. 4, 5, 6.

3. *Reparation of Jerusalem*, and its Walls in our selves, as well as in our Nation, personally and publikly as we ought.

See what pains they took, *Nehem. 4.* 7, 8. All these must take courage: But what have we done to the contrary?

3. The many Enemies we have to encounter withal, viz. three huge Armies of, 1. Devils. 2. Lusts. 3. People in the world, all which do wage war with every Christian in Heavens-way.

1. Devils; do but consider how they are sum'd up and ranked in the Text, *verse 12.* especially, *Principalities, Powers*, of whose Wiles, Assaults, Number, Power, mighty Opposition, and violent Temptations, I have spoken in the 5, 6, and 7. Reasons.

2. Lusts innumerable, which fight against the soul, 1 Pet. 2. 11. and strike at the head and heart of our immortal souls, to captivate and kill us; See *Rom. 7.* How the Apostle complains.

3. People, Beasts in mens shapes, 1 Cor.

H 2

15. 32.

15. 32. Dogs, Lions, Bears, Bulls, Wolves and Tygers, &c. as *David* calls them, and the Scripture styles them usually.

When *Joab* saw the Battle before and behind against him, 2 *Sam.* 10. 9, 12. how did he encourage his Army.

*Ap.* And is it not so with us? *Ergo*, we had need to encourage one another in this dangerous War on all hands.

4. The *Troubles* and *Afflictions* we are like to meet with in this *Warfare*, which we shall never be able to undergo, if we have not *Christian Courage* in our hearts. What *sad things* may a Soldier of Christ see and feel, before we have a full and final victory, as those *Worthies* did, *Heb.* 11. 36. 37, 39.

Thus doth this third Use inform us from the 4, 5, 6, 7. *Reasons*, what need we have of *wisdom* and *Courage*, that we may be able to withstand such mighty and crafty *Adversaries*.

2. And how this Use doth serve to reprove many for their *Cowardliness* in things evidently good for us and others. Like them, *John* 12. 42, 43. For they loved

loved the praise of men, &c. and because of the hardship that sometimes doth attend good Actions. Like them, *Numb. 21. 4.* *Christ did not so in the work of our Redemption, He feared not men, nor favoured himself.*

But these should do well to consider, what and where such fearful persons shall have a share, as *Rev. 21. 8.* *But the fearful, &c. have part in the lake, &c.* 2. *Audaciousness* in evil, against whatsoever can be said to the contrary: This is not courage, but hardness. Like them, *Jer. 5. 3.* *That made their faces and hearts harder then a rock.* *Adamant, Zach. 7. 12:* This is contrary to *Cowardliness*; yet both these are enemies to Christian courage, and justly blamed.

*David* that durst encounter with a Lion, a Bear, a Giant, (*Goliath*) yet trembleth with fear of God, and of his Judgements, *Psalms 119. 120.* See *1 Sam. 17. 34, to 38.* But *David* like men are dead.

*Ap.* The Grandees of our Age are of another mind, who neither fear God, nor regard man: Like him, *Luke 18. 2.* *But I do leave them, and all such to their righteous doom.*

And to what hath been spoken *already*, by way of Motive before, let me add this *Exhortation* to *animate* us in this true Christian Courage against our spiritual and spightful Adversary, by some Arguments, which are drawn from,

I. The *Commodities* accruing by Christian Courage, are,

1. The *Favour* of God, to strengthen you, *Psalms* 27. 14. *Be of*, &c.

2. It will give heart in the hardest *Adventures*, as it did to *Nehemiah* and *Ester*, whose task was hard.

3. It will make us unwearied in our works, and make them easie, as *Moses* in so frequent messages to *Pharaoh*.

4. It will prevent sinful and scandalous *miscarriages*, as it did in the three Children and *Daniel*, had they not been couragious, as to the hazard of life, how had they miscarried!

5. It will daunt our Adversaries, for as *James* 4. 7. *Resist*, &c.

6. And encourage others, as *Pauls* bonds did many, *Phil.* 1. 12, 13, 14.

I I. From the sad consequences of Cowardliness in this case.

I. Per-



1. Personal discredit, *Nehem. 6. 13.*  
as *Samballat* would have done to *Nehe-*  
*miah.*

2. It makes us unserviceable, as *Mat.*  
25. 25. as that slothful servant was, and  
fore-casteth difficulties, *Prov. 22. 13.*  
and 26. 13.

3. It brings damage to good causes,  
2 *Chron. 32. 18.* so *Rabshakah* would have  
frighted *Hezekiah* to that end.

4. It exposeth us to Sin and Judge-  
ment, as in *St. Peters* case, *Jer. 1. 17.*  
*The Prophet must not be dismayed.*

5. It animateth the Adversary.

6. It discourageth others.

Therefore to help us to courage in this  
Conflict.

1. Secure your propriety in God, 1 *Sam.*  
30. *David* at *Ziklag.*

2. And the goodness of the Cause,  
as 2 *Chron. 20.*

3. And the weighty consequences of  
a good cause, else we shall be Slaves.

4. Have an eye upon Christ your  
Leader in this Conflict, *Psalms 45. 3, 4.*

5. Keep mutual Communion one with  
another, as *Mal. 3. 16.* *Acts 28. 15.*

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6. Set

6. Set Faith on work, as *Heb. 11. 34.* and the more, because of the Promises of the Gospel, which to do, consider the promise of, 1. Gods Assistance, *Psalm 27. 14.* 2. Good success, as *John 1. 6.* and *John 26. 33.* *Be of good cheer, I have overcome the world.* 3. Recompence to men resolute in good.

7. Enlarge your Love, for Love worketh much in, 1. Feeble women. 2. In fearful Ewes for their Children, their Lambs. 3. *Jacobs* hard service was short, and easie upon this score.

8. Keep a clear Conscience, this will make a man bold and couragious.

9. Improve Experiences, these will add much confidence to courage.

10. Go on in this spiritual Combate self-denyngly, in the strength of God, as verse 10. before. *1 Sam. 17. 45.* See *Psalm 20. 6, 7, 8.* But (*Psalm 68. 17, 18.*) the Chariots of God are twenty thousand thousands of Angels, &c. And he hath led Captivity captive, &c.

Thus I have finished three Uses from the first seven particulars of the point.

1. Use informs us of the great danger the

the Church is in, because of the *Tares*, *Heresies*, *Errours* and *Schisms*, which, 1. *Apostate Romaniſts*. 2. *Ancient Hereticks*. And, 3. *Modern Separatiſts* (*Anabaptiſts*, *Browniſts* and *Independents*) have ſown, and by them greatly corrupted, and diſturbed the Churches Doctrine, Unity, Peace and Concord, p. 13. 2. to 22. 1.

2. Uſe from the ſecond and third particulars, informs us of the Churches *weakneſs* to withſtand ſuch Adverſaries by her own ſtrength, p. 22.

3. Uſe informs us what need the Church hath of both *wiſdom* and *Courage*, to reſiſt ſuch mighty Enemies.

You may remember the Doctrine (which is comprehensive of this, and the three former *verſes*) as it is repeated, viz.

Doct. 1. That the Church when at the beſt. 2. Had need to be ſtrong in the Lord. 3. And compleatly armed. 4. To ſtand and withſtand. 5. *Manifold wiles*. 6. And mighty *Aſſaults*. 7. Of ſo many and potent *Enemies*. 8. As do aſſault, environ and ſtorm Her. 1. Within; and 2. With-

2. Without! 9. And especially in the *Evil day*. 10. And yet that she may *stand* and remain victorious and triumphant over all in the end when all is done.

1. This point hath been fully proved by *Scripture* and *Reason*. 2. And three *Uses* are finished, which inform us of,  
1. The *Great danger that the Church is in*, because of *Heresies*, *Errours* and *Schisms* of *Apostates*, *Romanists*, *Antient Hereticks*, *Modern Separatists*. 2. The Churches weakness to *withstand*, &c. by her own strength. 3. What need the Church hath of *Wisdom* and *Courage* to resist so many *Wiles* and *Assaults* of such *mighty Adversaries*.

Now because *these Enemies* do storm us both within and without: Let me add a fourth *Use* consisting of two *Branches*, viz. 1. *How mistrustful* we should be of our own hearts within us. 2. *How heedful* against the world, and occasions of sin without us.

4. *Use* ( which may be prosecuted as the rest ) doth informs us, 1. *How mistrustful* we should be of our own hearts.

*Reas.*

*Reas.* And great Reason we have so to be, if we do but consider, what the Lord speaketh by the Prophet, *Jer.* 17.9. *The heart is deceitful above all things, and desperately wicked, who can know it?* which sentence containeth a lively description of the great pravity, and deep corruption that is in our hearts. Heart is here put for the *Soul* or *Mind*, as usually, *Jer.* 4.4. and 5. 24. And all its parts, *Understanding, Will* and *Affections*: For the whole inward man, the corrupt *deceitfulness* of which is very hard to be discovered or known, either by, 1. Others, *I Cor.* 2. 11. *None knoweth the things of a Man, save the spirit of a man, &c.* 2. Or our selves, *Psalm* 19.12. *Gal.* 6.3. *Jam.* 1.22.

The expression of the Prophet is very significant: where, 1. The heart is put for the mind and soul, with all its parts. *Hallebb guacobh.* 2. *Deceitful, wily, fraudulent, prone to supplant, circumvent, and deceive, as Jer.* 9.4. every brother will supplant, or trip up his heels. And *Jehu* did, *2 Kings* 10. 10. Hence  
Jacob



Jacob had his name from holding his brother by the heel, *Gen.* 25. 26. and 27. 36. *Hosea* 12. 3. Or it signifies also perverse, full of pravity, crooked and uneven, as ways full of windings and turnings, and *Ergo*, hard to find.

*Ap.* So it is with mans heart, full of windings, Turnings, Nooks and Corners, Wiles and Sleights, *Isa.* 29. 15, 16. wot to them that seek deep, that will pretend one thing, intend another, and inwardly purpose quite contrary to what the tongue, and outward carriage, and behaviour doth pretend and promise, *Psalms* 31. 6. and 55. 13, 14. 20. 21.

*Ap.* We have had experience enough of this. 3. Above all things, (*Miccol*, *præ omnibus*) or persons above ought: It is so sly and wily, that no creature in wicked subtilty and dissembling, can go beyond it. 4. And desperately wicked, (*Ve Anussh Hu, Et Anxium ipsum*) it is but one word in the Text, and is diversly rendred, viz. 1. Desperate; or, 2. Deadly: or, 3. (*Conjunctim*) desperately bent unto, and set upon deadly mischief, and deceitfully to destroy, *Psalms* 64. 5.

As

As, 1. *Abner* did by *Amasa*, 2 *Sam.* 20. 9, 10.

2. And they by the Prophet, *Jer.* 11. 18, 19. and 12, 6.

3. And *Ishmael* by *Gedaliah*, *Jer.* 40. 14, 16. and 41. 1, 2.

*Ap.* How many in our days have discovered the desperate wickedness of their hearts by their practises. 5. *Who can know it?* Surely none but God, to whom alone the Prophet ascribes this Excellency, *verse* 10. *I the Lord search the heart*, *Jer.* 17. 9, 10. *Not others*, *1 Cor.* 2. 11. *Nor we ourselves*, *Psalms* 19. 12. *Nor God himself*, (in the esteem of wicked men) For they say as *Job* 22. 13, 14. *Psalms* 10: 10. *Isa.* 29. 15. *Who seeth and knoweth*, &c. So full of shifts and fetches, so unsearchable are mens hearts.

*Ap.* I doubt many are of this persuasion in our days, els men would act otherwise then they have done in these times. By this you may easily perceive, why *Satan* is so intent, and indefatigably industrious to storm us. 1. *Within*, i.e. in our souls, whiles we bear about us that  
Trai-

Traitor that is ever ready to deliver up the keys, and open the gates of the City and Fort of our *Souls*, our *Selves*, to give him entrance and peaceable possession, that he may exercise his Dominion in us.

*Ap.* In this sence our hearts are compared, and said to be,

1. *A great deep*, Psalm 64. 6. *In which men dig deep to hide their Counsel from the Lord*, Isa. 29. 15.

2. *And Evil*, Gen. 6. 5. and 8. 21. *in every imagination continually*, like a deep Well full of mud, and unsearchable to the Bottom, and continually foul in every spring that supplies it.

3. *A Treasury*, yea the very root and Nursery of all abominations, Mat. 12. 34, 35. and 15. 18, 19, 20. *For an evil man out of the heart, &c. and out of it, evil Thoughts, Murthers, Adulteries, Fornications, Thefts, False witness, Blasphemies, &c. do arise and spring:* and upon these grounds we are so frequently called upon to,

1. *Wash and cleanse our heart*, Jer. 4. 14. James 4. 8. *else as Pilate*, for they are

very foul : as *Proverbs 20 9. Who can say, I am pure, &c.*

2. *Circumcise our hearts, Deut. 10. 16. Jer 4. 4. Rom. 2. 24. For they are uncircumcised, Jer 9 26. in heart and life.*

3. And to have one, or a single heart, which God hath promised to give us, *Jer. 32. 39. 1. For our hearts are apt to be divided from God and good to Baal, Seditions, Factions, Regicide, &c. to the ruine of the Nation, 2 Kings 15. 10, 14, 25, 30. 2. To become double, Psalm 12. 2. and James 1. 8. and 4 8. 3. Yea, manifold, for there are many devices in a mans heart, Pro 19. 21. that are naught, and come to nought, but the device and counsel of the Lord shall stand : This is that, viz. ( this Corruption of the heart, with its manifold evil fruits ) against which David prayes, Psalm 19. 12. Lord cleanse thou me from secret errours and faults (Minnistaroath, ab occultis, Arias Mont. And St. Paul greans. Rom. 7. 23. O wretched man that I am, &c.*

¶ And all these Corruptions of our own hearts within us, are Satans principal Engines, which he maketh use of to the  
ruine

ruine and destruction of our souls and selves.

For the discovery of which, and to do it as it should be done, were to undertake an *Indian* voyage, which would require many years rather than hours: and the Relation of which would fill many volumns, rather than the scantling of a few Sermons.

☞ I shall therefore at present wave this work of so large extent, having given you this *tast*, that you carry in your bosomes the greatest enemy about you, viz. *The corruption of your own hearts*: and this warning, *That you should be very jealous, mistrustful, and watchful over your own hearts*, which are apt to be employed to delude and deceive you to your own destruction: and this Watchfulness be sure to perform in all places upon all occasions, viz. In your Solitariness, Company, Business with men, Duties towards God, in either our hearing, praying, communicating, meditating, acting, &c. Dealings with Satan, wrestling with his Temptations, &c.

1. Always bring your hearts with all the



the Ebullitions, out-goings, and motions of the same to the Touch-stone of Gods Word.

2. Entertain always a sense of Gods presence, and expose all to the search of his *All-seeing eye* as *David* did, 'salm 139. 23, 24. *Search me, O God, and know my heart, try me, &c.*

3. And learn of the *Apostle*, and with him exercise your selves to keep a good conscience towards *God* and *men* in all things. *Acts* 23. 1. and 24. 18. and that always constantly and continually.

*Reas.* For he that is of a good heart, (or Conscience, as the *Genevah*) may well have a joyful heart, as our translation hath it) hath a *continual Feast*, *Prov.* 15. 15. (*i.e.*) Much joy within.

2. Yea, he that hath this, *hath a heaven in his heart*, though he be of never so despicable a condition, mean, and contemptible in the world.

*Contra.* And he that hath not this, hath a hell in his heart, though he hath at present his heaven upon earth, and be in never so successful and prosperous a condition, his power and prevalency shall down to the Pit. I The

The second Branch of this use doth inform us, how heedful we should be against the Motions of the world, and the occasions of sin without us: These lye abroad, *i.* against the motions of the world, whether in the way of *Seduction* or *Destruction*.

*I.* For *Seduction*; How usual a thing is it for sinners, to *entice one another to Evil*, which *Solomon* suggesteth to us, *Prov.* 1. 10, 11, 19. where he instanceth in a pack of Thieves, and of men greedy of gain, *ver.* 9. and violent men that entice their Neighbour into a way that is not good, *Prov.* 16. 29. *viz.* either to undo him, or to make him joyn with them to undo others, *ut. c.* 1. 10. to 20. So to Uncleanness, *Exod.* 22. 16. So did the Prophet *Jeremy*, *Jer.* 20. 10. To draw something from him, whereby they might over-reach him, and so be the better enabled to do him mischief.

*Ap.* We cannot be ignorant of such practises in our times. So also to Idolatry, *Deut.* 13. *per totum ver.* 1, 6, 12, 13, &c. peruse it.

*Ap.* Men are very apt to allure, entice and

perswade one another to evil, to every sin their corrupt hearts are inclined; but how few will perswade one another to Good, as they did, *Isa. 2. 3, 5. To learn the ways, &c. and to walk in the light of the Lord.* And they, *Hos. 6. 1.* invited to Repentance, *Come let us, &c.* This David was glad of, *Psalms 122. 1, 2. I was glad when they said,* so for any other, either graces or duties. It is very rare to find men that do animate one another to good, as they did in such an Apostatizing time: *Mal. 3. 16. Then they spake, &c.*

I I. For *Destruction*: It is our Saviours counsel; *Mat. 10. 17. To beware of men that are like wolves: Vers. 16. Blood-thirsty Persecutors:* None are so mischievous as men; *Psalms 124. per totum.* The Monopoly of mischievous devices is in men, Force and Fraud.

2. And for the *Occasions of sin*, (which also are without us) Beware of them, come not too near the *bank of the river*, the *edge of this precipice*, lest you fall down into it: Evil Company administer occasions, and occasions do quickly produce

duce sin. *Peter* was foiled by the company he was with, *Mar.* 4. 66. to 72. And *David* by an occasion committed Adultery with *Bathsheba*, 2 *Sam.* 11. 2, &c. And so Satan doth always thus war against us, and storm us both *within* and *without* by Corruptions, Temptations: So especially he is apt to do it in the *evil day*; for so saith the *Text*; and this is the ninth particular of the point; hence the

Fifth *Use*, which informs us, that there is an *Evil day* approaching even upon the *best that be*, the choicest Saints, when these *enemies of their souls*, before named, *will be most active*, and improve their greatest strength to do them hurt, up in the advantage of such an *evil day*. Now *Days* are said to be evil in respect of divers things, *viz.* of,

I. *Afflictions*; Tribulations, Perils and Dangers, Old age, Infirmities, Sickness and Death, to which we are subject, and which are obvious to us all the time of our Life.

II. And more especially *Persecutions*, in respect to the time of *Satans* being let loose by Antichrist, cruel Tyrants, and

and perverse Hereticks, to persecute, afflict and vex the *Church of God* by seeking and endeavouring with all their might, 1. To *seduce* and *pervert* the Church with Errours and Heresies, as it hath befallen in all Ages. 2. Or Else if they cannot prevail to do so, and to effect it, then to *destroy* and *root out* the Church, and raze it down even to the foundation, *Isalm 137.7. That the name of it be no more in remembrance, Psalm 83.4.*

*Ap.* Both of these *evil days* the best of Gods people are subject to, for none are exempt from *Affliction* or *Persecution*: And in both these, the *Enemy* will do his utmost to do them the greatest hurt that he can, as he ever did formerly.

*Exhor.* It behooves them therefore to prepare, arm, and strengthen themselves against such an *Evil day*. The first of these *evil days* we are sure will befall us, and the last may, we know not how soon, *Ergo*, 1. Be sure to hold fast the truth. 2. And keep your *Consciences* clean; it will stead you much in such a day. 3. Walk uprightly, deal justly like Samuel, Dan. 6.4. And let your *Conversation* be in Heaven, Phil. 3.20. *Ap.*



*Ap.* What else ( think you ) did support all the Martyrs and Confessors of Jesus, and made old *Jacob* and others dye comfortably? *Gen.* 49. 33.

*Consol.* There is a good day remains for them. 1. *Redemption*, *Luke* 21. 25, 26, 28, 31. *Ephes.* 4. 30. *To which you are sealed.* 2. *Salvation*, *Isa.* 49. 8. 9, 10. cited by the Apostle, *2 Cor.* 6. 2. 3. Making them up as *Jewels*, or special Treasure, *Mal.* 3. 17. 4. *A day of Christ* of his power and coming, *Phil.* 1. 10. and 2. 16. *Psalms* 110. 3. *Acts* 2. 20. *Rev.* 16. 15. and 22. 12. But for wicked men who make covenant with death and hell, ( the Rulers of *Jerusalem* *Isa.* 28. 14, 15. which made *lies* their Refuge, made this Covenant ) and put the evil day far from them, by thinking that the Judgements threatned will come : *Who knows when?* &c. such a day will never come, and therefore they do strengthen themselves in Violence, Tyranny and Luxury. *Ezek.* 12. 11, 27. *Amos* 6. 3. to 8. Mark that place, *Isa.* 28. 14, 15, 17, 18, to 23. *Hear ye Rulers, ye scornful men that* ( *Shebna-like*, *Isa.* 22. 15.)

15.) *Scoff at the Threatings of the Prophets*, as supposing your selves secured against all occurrences whatsoever, and bent to *ensnare* City or State, as *Pro. 29. 8.* and mock them like those Mockers, *2 Pet. 3. 3, 4.* *That scoff at the coming of Christ.* You Rulers that abuse your power, thus to domineer at your pleasure: *Jer. 26. 13, 14, 15.* As they did by the Prophet *Jeremy.* You that deem your selves as safe and secure, as if you had made a Covenant with death and hell, and were at agreement with them;

1. You can so comply with the deadly *Enemies of Church and State.* 2. And suit so well with their Hellish practises: and you have made Lies, 3. Your Refuge, and so hid your selves under falsehood, that no overflowing scourge or judgement threatned by Preachers, shall reach, or come upon them. You think you are *armed against the worst of storms*, by your strength and *wealth*, your Treasury, Craft and wily devices, by which you have unjustly and unwarrantably gotten them, &c. yet though by *Robbery*, *Oppression* and *Fraud* you have unworthily

enriched your selves, and are advanced to this height of security, yet *Judgement* shall be laid to the *line*, and *Righteousness* to the *Plummet*, i.e. *An exact way of justice* shall take place, and you shall come to a strict account and examination, and then all your shifts, deceits, deep disguises, and cunning projects, your vain confidence and security, (as if by firm covenant and unchangable agreement) shall be disannulled and wipt away as with an overflowing stream, & a lying Refuge, like a *Bed* too short, and *Covering* too narrow, upon which a man cannot repose himself to take any quiet rest. See the *Annotations* upon the place, *Isa. 28. 14, 15, to 23.*

2. And as for those that put the *evil day* far from them, as *Ezek. 12. 22. 7, 28.* that say, *Every Vision fails; will never come; And Amos 6. 3. to the 8th. You that put far the evil day; and make violence come never, yet they shall find a day will come to their cost: and they shall know that God is not asleep.*

☞ For he seeth that their day is coming, *Psalms 37. 12, 13, 14, 15. A Day of Judge-*

*Judgement, a time when God will recompence them, a woful day to wicked and unrighteous men: Isa. 5. 18, 19. Jer. 17. 15, 16. That say, Let him come and hasten, &c. For then their, 1. Sin shall be discovered. 2. Conscience awakened. 3. Confidence shall fly away, and forsake them. 4. Good mens prayers against them shall be answered. 5. And the anger of God shall be kindled upon them: of all which see my Notes upon Psalm 32. 10. The thought of this may justly terrifie wicked men from the Unrighteousness and wickedness which is in their ways. Thus (from this point) as I have shewed them the danger of Heresies, Schisms, and erroneous Opinions in the first Use: So also the danger of Unrighteousness and Wickedness in their Conversations, What a woful day will ensue thereupon in this, that you may avoid both these extreames to prevent destruction.*

*As we are warned to withstand these manifold wicked Enemies at all times, and especially in the evil day; so in the whole progress of this Warfare, we are exhorted to stand.*

*I. Now*

I. Now *Standing* is a *Gesture* of, 1. *Attendance*, as of the *Priests* to *Minister* in the name of the Lord, *Deut.* 18.5,7. 2. And as *Solomons* servants did before him, *1 Kings* 10.8. to hear his wisdom. 3. And *Daniel*, &c. in King *Nebuchadnezzars* Palace, *Dan.* 1.4. 4. And *Esther* before *Ahasuerus* for the *Jews*, *Esth* 5.2. 5. The *Israelites* before *Moses*, *Exod.* 18.13. for execution of Judgement.

*Ap.* And thus it is usually applyed to the worship and service of God.

1. *Prayer*, as *Abraham* did for *Sodom*, *Gen.* 18.22,23, to 33, *1 Kings* 11.8. 2. *Praising*, *Ezra* and the people, *Neh.* 8.4,5,6. *Rev.* 7.9,10. 3. *Reading*, *Christ* himself stood up to read, *Luke* 4.16. 4. *Preaching*, *Acts* 2.14. and 5.20,25. *Peter* and the *Apostles* did so. 5. *Hearing*, as *Neh.* 8.4,5,6. And they, *John* 5.29. To hear the *Bridegroom*.

II. As well as of *Expectance*, as *Exo.* 14.13,14. and *2 Chron.* 20.17. Stand ye, and see the *salvation of the Lord*.

III. And its a *Gesture* of *Business*, with the activity and industry attending there-



thereupon, whether it be in, 1. *Serving*, Psalm 134. 1. 2. *Resisting*, Deut. 7. 24. 2 Kings 10. 4. Luke 21. 36. 3. *Enduring*, Job. 8. 15. Mat. 12. 25, 26. 4. *And persevering and persisting* (Rom. 5. 2.) *the grace in which we stand.*

IV. As well of *Idleness*; Mat. 20. 6. *Why stand ye here (&c.) idle?*

*Ap.* Now in the sense of the Text, our *Attendance*, and *Activity*, and *Victory* are all implied in this Warfare, so that as men are said to *stand* in any Business: 1. Before it by preparation. 2. In it by way of Exultation. And, 3. After it in the way of Exultation and Conquest: So in this Warfare, in reference to all these, we should stand, 1. *Courageously* and *Valiantly* in the Onset and Entrance with resolution. 2. *Unanimously*. 3. *Vigilantly* and watchfully to see the enemy. 4. *Regularly*, every man in his rank and order, Magistrate and Minister, &c. 5. *Constantly*, to your ground the truth, never forsake that. 6. *Strenuously*, improving your courage and strength to the utmost. 7. *Victoriously* and triumphantly, giving the glory to God, Rev. 7. 9, to 13. Thus

Thus *Standing* is a *Gesture*; of 1. *Attendance*. 2. *Expectance*. 3. *Business*. 4. *Idleness*.

These things premised, and thus understood, do afford us a sixth Use, which may be prosecuted as the others before, unto Information, Exhortation, Reproof and Comfort; and this is from this tenth and last particular of the point, viz. *To stand*.

*Use 6.* The sixth Use informs us, how short we be of this Animosity and Courage of heart, the resolution of spirit which we have in other things, and how apt to fail and be faint-hearted in the best business, if it be opposed, and easily to yield to any Temptation of Seduction.

*Exhor.* This is of God, there we must seek, and the *Goodness* of our cause may confirm us, and strengthen our hearts in the pursuance, as *Asa* did against Idolatry upon hearing the Prophet *Oded*, 2 *Chron.* 15. 1, 8, to 17. and *Paul* by the society of some brethren, in the business that he did at *Rome*, Acts 28. 15.

Thus we see how defective we are

in setting upon this Warfare courageously.

2. *Unanimously*, thus we should stand against these enemies; but how far do we fall short; nay how much do we differ from this, and walk contrary to it. 1. How few take up arms in this case, though all are engaged thereunto in Baptism, and many other bonds. 2. And of those few that do, (or at least pretend so to do) how do we differ in Opinions, and act right crossly to this Unanimity.

*Ap.* These Divisions in Israel, (as those of Reuben, *Judg.* 5.15, 16.) may well cause great and deep thoughts, Impressions, *Heb.*) and searchings of heart. We all profess to be of the *Communion of Saints*, and should all agree in the *Unity of the Spirit and of Faith*, *Eph.* 4.3, 13. *Of Love*, *Psalms* 133. 1. *Of Mind and Judgement*, *1 Cor.* 1. 10. *as members of one body*, *Ephes.* 4. 15, 16. But it is not so with us, but far otherwise.

3. We should stand and withstand in this War *Vigilantly* and *watchfully*,  
to

to observe this enemies approach, 1 Pet. 5.8. This concerns us all, *Ergo*, let us all say as *Habakkuk*, Hab.2. 1. said, *I will stand upon my watch*: But how apt are we to neglect this, 1. The Pastors of the people must do this; *Magistrates*, that Abuses abound not: *Ministers*, that Errours swarm not, Ezek.3. 2. Then it concerns all, Mat. 24.42. and 25.13. Mark 13.33,34,35. Luke 12.37,28. and 21.36. And to shake off Security, 1 Cor. 10.12,13. Luke 12: 37,38. It must be conjoynd with, 1. *Sobriety*, 1 Thel. 5. 6. 1 Pet. 4. 7. and 5: 8. 2. *Prayer*, Mat: 26:41. *watch and pray*. 3. *Thankfulness*, Col.4.2.

4. *Regularly*, every man in his rank and order. 5. *Constantly*. 6. *Strenuously*. 7. *Victoriously* and triumphantly.

Now this *Standing victoriously* ushers in The seventh Use of Consolation to all such as do overcome; for great shall be their reward: it may be otherwise with men, but here it is sure, because it is from God. Take a view,

1. To eat of the tree of life, which is in the midst of the Paradise of God, Rev.

2. 7.

2.7. (*i.e.*) to enjoy perpetual happiness in heaven, *Rev.* 22. 2. to 6. *Luke* 23. 43. Whither *St. Paul* was wrapt up, *2 Cor.* 12.4. All which was figured by the Tree of Life in Paradise. Those that be faithful unto death, shall have a Crown of life, and, 2. shall not be hurt of the second death, *Rev.* 2. 10, 11. which death consisteth of the separation of the soul, and body from God, and sequestration of them both to eternal torments, *Mat* 25.46. Though he must suffer this, 3. To eat of the hidden Manna by spiritual Taste of me here, and a Feast with me hereafter for ever in heaven, he shall have a white stone, full Absolution from all sinnes in the Judgement, and a new Name, assurance in this right, and interest in these Honours. 4. Power over the Nations: Be joyned with Christ to judge them, *1 Cor.* 6.2. And the morning star, the full fruition of my self, *Isa.* 14. 12. 5. To be clothed in white raiment, *Rev.* 3. 5, 12, 21. Not be blotted out of the book of Life, but Christ will confess him before His Father, and the Holy Angels. 6. To be a Pillar, shall have



have the name of God, and of the new *Jerusalem*, and a new Name, Everlasting happiness, be acknowledged to be the Child of God, Be a free *Denizen*, and be honoured for a King, and a Conqueror like me, *Phil. 2. 9. 7.* To sit with Christ in his Throne, to reign with me in grace here, and glory hereafter. 8. *To inherit all things, Rev. 21. 7.*

As a Christians work, so a Christians Warfare is of great consequence, and deserve a suitable consideration: This Epistle treats of both, this Text of the latter, *viz:* the Warfare. This Scripture you know, doth treat of a Christians Warfare, *Vers. 10. to 19:* And the Apostle having taught the *Ephesians* to walk, and live in all Christian Piety. He doth here exhort them to fight courageously against our spiritual Adversary. Now this advice of our Apostle doth consist of two parts: 1. An *Exhortation* to the performance of the Duty enjoyed, which is to withstand our spiritual Enemies, *V. 10, 11, 12, 13.* 2. An *Enumeration* of the several parts of our spiritual Armour, with which we must be

be furnished, that we may be able to stand in this Conflict, and to gain the Conquest in the end; *Vers.* 14, 15, 16, 17, 18.

*Parts.* The particulars are seven: Of which, the first five are *Defensive* especially, and the two last are both *Offensive* and *Defensive*.

I. The *Defensive* parcels of this Armour.

1. A Belt or Girdle. 2. A Breast-plate. 3. Shoes. 4. A Shield. 5. An Helmet.

II. These parcels of this Armour, which are both *Offensive* to the adversary, and *Defensive* of our selves, are, 1. A Sword. 2. Prayer.

*Ap.* These particulars do exactly describe the whole ( *πανοπλίαν* ) of a good Christian, a *True Believer*.

Now ( before I enter upon the particulars ) let me premise this by way of Caution, That we are not too scrupulously and curiously to enquire into the reason of the similitude, why *Truth* is compared to a *Military Belt or Girdle*, and *Righteousness* to a *Breast-plate*; and so of the rest.

It being beside the Apostles purpose and intent, so *subtly* to apply the graces mentioned to such and such particulars: But the drift of the Apostle is to *teach us in general*, what *vertues*, or rather *gifts of the Holy Ghost*, Christians have need of, that they may be *able to stand firm* against the manifold Wiles, Snares, Assaults and Temptations of their *spiritual Enemies*, and to gain the *victory* at last: Let us therefore modestly and briefly, consider of these parcels of *Armour* severally and particularly in their order, as they are enumerated to us by the *Apostle*: beginning with the first, *viz.* the *Girdle of Truth*.

I. *Stand therefore.* Now *standing* (you know) is a Gesture, 1. as well of *Attendance*, as of the Priests to minister in the name of the Lord, *Deut.* 18. 5, 7. 2. as of *Expectance*, 2 *Cron.* 20. 17. of *Salvation and Victory*. 3. Of *Business*, whether it be in *serving*, *resisting*, *enduring* and *suffering*, or *persevering* and *persisting*. 4. As well as of *Idleness*, *Mat.* 20. 6.

II. *Therefore*, (i.e.) for reasons  
al-

alleged before, *verses 12, 13.*

III. Having your *loins* girt about, as Souldiers of old time had broad and strong *Belts* and *Girdles* made of durable stuff, beset with many *plates* or *losses*, whereby the weaker parts of the body, the *loins*, and upper part of the belly were armed both for ornament, beauty and strength: For *Girding* fasteneth the body, and strengtheneth it; and is usually in Scripture taken for an expression and sign of strength, vigour and prowess or puissance.

1. *Job.* (*Job 12. 18, 21.*) *He looseth the bonds of Kings, and girdeth their loins with a girdle, (i.e.) with strength and vigour; and God weakneth the strength (or he looseth the girdle) of the strong and mighty, as History speaks; and now we know.* 2. So *Job 38. 3. and 40. 7.* *God bids Job to gird up his loins.* 3. *Isa. 22. 20, 21.* *God promiseth Eliakim, To cloth him with a robe, and to strengthen him with a Girdle, (i.e.) with honour and strength.*

*Cont.* It was otherwise with *Tyre*; *Isa. 23. 10.* *In whom no more Girdle-strength.*

strength. And with *Belsazzar*, *Dan.* 5.6. When the joynts or girdles of his loins were loosed, and his knees smote, &c. a strange *Ague*. And with a wicked *Assembly* or *Parliament Army*, *Isa.* 8. 9,10. Whom God threatneth to break in pieces, though they did gird themselves.

IV. *With Truth*, (i.e.) with Christ, who is the *Truth*, *John.* 14.6. *whom all that are baptised put on*, *Gal.* 3.27. The *Truth* of *Doctrine* opposed to *Errours* and *Heresies*, with *Sincerity* and *Uprightness* opposed to *Hypocrisie*, which is the truth of our *Life* and *actions*, and makes us firm and strong, whereas *Hypocrisie* enfeebleth, and makes men weak, sickly and changeable in their actions and tryals when upon them.

*Ap.* How few in our times have learned, believed, or once (so much) as have thought of these things! and thus you have had the meaning of this first expression, pointing out the first part of our *Christian Armour*, viz. *Truth*.

These things thus understood, give us this *Doctrine*, viz. That

*Doct.*



*Doct.* All Christians ( who hope to withstand, prevail against, and conquer their spiritual enemies, the Devil, the world, &c. must be girded, (*i. e.*) *(strengthened with truth, that is, with Christ, sound Doctrine, and sincerity of life:* This our Saviour calls for, *Luke 12.35. Let your loins be girded, &c.* And *St. Peter* also, *1 Pet. 1. 13. Gird up, &c.* as well as our Apostle. It is a Metaphor taken from an antient custome in the *Eastern Countrey*, where they did wear long garments, which they girded to their loins to make them expedite for travel or other service: as *Elijah* did, *1 Kings 18.46. 2 Kings 4.29. and 9.2. Gehazi* and that Child of the Prophets that went to anoint *Jehu*, *2 Kings 9.1,2, 3,4.*

*Ap.* From this custome of bodily girding up garments: It is translated (or transferred) to the mind, *Luke 12.35.* as *Job 38.3. and 40.7.* where God bids him *gird up (his mind)* and their Lamps burning with Faith, Repentance, Charity and Sanctity, which is *Lumen indeficiens*, as *Jerom. 1 Cor. 13. 8. Charity*

never faileth. 2 Cor. 1.12. The testimony of a good conscience is a light of great joy and rejoycing, hope ends in the fruition, Faith perfected in the Object, Love enlarged in heaven; you hear the point that concerns the first peece of Armour, viz.

Doct. All Christians that would be conquerors over spiritual Enemies, must be girded, that is, strengthened with truth, viz. 1. With Christ: 2. Sound Doctrine. 3. A sincere Conversation.

Let me take these asunder, and look upon them severall apart.

I. We must be girded with Christ: 1. God himself is said, *To be girded with power and strength*, Psalm 65.6. and 93.1. 2. And Christ himself is said to be girded with his sword, of Might, Glory and Majesty, and so to ride prosperously, *Because of Truth, Meekness and righteousness*, Psalm 45.3,4, to 8.

Ap. He alludeth to Princes that in their Triumph rid in Chariots, shewing, that the quiet State (peace and prosperity) of a Kingdom or Nation standeth in Truth, Meekness; justice and Righteousness, not in

in worldly pomp or vanity, much less in Robbery, Oppression and Tyranny, as our Nation of late hath done. 3. So also we must be girded with Christ, *who is the Truth*: He is the first piece of our spiritual Armour for *safety*, and the best apparel for our Honour, Dignity and Beauty, both are conjoynd, 1 Cor. 1.30. For Christ is made to us *Wisdom and Sanctification*, as *Apparel* for *Dignity, Beauty, Righteousness* and *Redemption*, as *Armour* for *Safety, Satisfaction* and *Security*.

Ap. If the *Sanctification of Christ* be our *Apparel*, we are so clad, that *Aarons Robes, Joshuabs Miter*, and *Mordecai's Royal Apparel* are not like it, *Exod. 39. Zeph. 3. 4, 5. Esther 6. 8. to 12.*

II. If the *Righteousness and Redemption of Christ* be our *Armour*, then are we girt with *Armour* of proof *utriusque*, the *armour of Righteousness* on the right hand and on the left, 2 Cor. 6.7.

1. *Armour* may well be styled *defensive* indeed by which we are saved from *Cods displeasure*, Rom. 5. 1. and from *Satans Malice and Violence*. 3. As

also a *Give* and *infusive*, so as that it puts *valour* into the man that wears it, as it did into the *Worthies* of old, the *Martyrs* and *Confessors* of all ages, who could not have stood in the time of trial, had they not been *Girded* with this *armour*. 3. Yea it may well be said to be *Offensive* also, for being girded with this, we do as easily *conquer* the devil, &c. as *David* did *Goliath*.

1. Being thus apparrelled, we are clothed like unto the *Kings daughter*, *Psalm* 45. 13, 14. Or that woman, *Rev.* 12. 1. with the *Sun*, the *Moon* under, a crown of twelve stars; and who can desire better? 2. And being thus *armed* and girded about with the strength of *Christ*, we are as safe as *Mount Sion* that is environed with *Mountains*, and cannot be removed, but abideth for ever, *Psalms* 125. 1, 2.

*Ap.* It is no marvel therefore though we be often called upon, To put on the *Lord Jesus*, *Rom.* 13. 14. The new man, *Ephes.* 4. 24 *Col.* 3. 10. 3. And on the contrary, without this, how naked and unsafe are we? obvious to all manner of ignominy and danger. And

And as this *Military Belt or Girdle* doth extend, 1. *To Christ, the fountain of Truth*: So also doth it, 2. *To sound Doctrine, the word of God*, which Christ in his Prayer, *John 17. 17.* speaks of: *The Gospel of Christ, Gal. 2. 5. Col. 1. 5.* This leads us to the old way, it being the old rule, and is the form of sound speech, and the light to which we should look for our direction in all things.

III. *And to sincerity of life*: All which together are fitly resembled by a Sealing; in which there is, 1. *Impri-mens.* 2. *Recipiens.* 3. *Sigillum impres-sum.* The Seal is the word, God sets it on, and we receive the character of it; and the more exactly we answer the print of the Seal, the word of God, by so much the more Truth is in us, and likeness to Christ, as Christ is of his Father, *Heb. 1. 3.* Who is the express Image or character of his person; This we should buy, *Proverbs 23. 23.* as a most desirable commodity: Reasons are, because God loves it: It is a Ray of him, a beam of his brightness, it is our Glory to be like the Standard, and our gain, It  
brings



*brings peace with it*, *Zach. 8. 16. 20.* We have need of it in such a false age, and where it is wanting, all Evils both of sin and punishment do abound, as *Isa. 59.*

*Use* : Reproof to all such as will be at no pains or cost to get it, such as love lying, conceal, betray, know, yet do not the truth, such as are enemies to it, 1. in others, as *Ahab*, *Zedekiah*, proud men, *Josephs* brethren, Pharisees, the world to *Christ*, and the *Galatians* to *Paul*, and, 2. in themselves in Opinion, as *1 Tim. 6. 3, 4, 5.* in practise, Hypocrites that dissemble it, prophane Neglecters that are careless, and graceless Contemners of the truth, that wilfully refuse it: and, 2. And how many are very easie to part with this Girdle of truth, either weakly through fear of persecution, as *Hymeneus* and *Alexander*, *Ecebolus*, *Spira*, Love of the world, as *Demas*, *Caraciolus* and *Urillas*, Or wilfully, as *Hereticks*, *Romanists* and *Separatists*, &c. *Mercenarily*, as *Judas* his Master, & *Esau* his birth-right, *Heb. 12. 16.* *Basely* and foolishly, as those who for their vices, lusts, will sell all. Should

Should I prosecute these things, you shall scarce find in History an age more false than this; Heads, Hearts, Hands, Tongues, Councils, Consciences, Designs, and Practises: All false, &c. Of all these see my Notes upon *Proverbs*, 23.23. *Buy the truth*, &c.

You have heard at large the drift of the Apostles Exhortation, to withstand our spiritual Enemies, *Vers.* 10, 11, 12, 13. We are now upon an Information, which contains an *Enumeration* of the several pieces or parts of the spiritual Armour, with which we must be furnished to stand in this combate, and to conquer; the particulars you know are seven, *viz.* *Defensive* and *Offensive*; I have dispatcht the first, *viz.* *the Girdle of Truth*.

II. I do now descend to the second, *viz.* *The Breast-plate of Righteousness*: There is little difficulty in the words; Every man (I presume) knows what a *Breast-plate* and what *Righteousness* is.

*Exp.* Only thus much let me give you notice of, *viz.* That a *Breast-plate* as  
it

it is used in *Scripture*, is 1. *Military*, as you know it is usual for Soldiers to arm themselves with that piece of armour, which serves for defence of the *Breast*. 2. *Mystical*, Rev. 9. 9. Those *Scorpion-like Locusts*, the *Saracens* or *Turks* had strongly armed themselves and their Kingdom, that their *Foes* might not hurt them. 3. *Sacred*, as that of *Aaron*, Exod. 28. 15, 30. Lev. 8. 8. In which was the *Urim* and *Thummin*, light and perfection, and which is called the *Breast-plate of Judgement*, because it did denote the *Light* or *knowledge*, & the *perfection* or integrity which the Priest should have, and the care he should take to answer them in *Judgement* and *Equity*, who asked or enquired of God by him.

*Ap.* This *Urim* and *Thummin* was evident in the primitive Times in the gifts of the Spirit, in *Prophecie*, *Tongues*, &c. Acts 2. but most transcendently eminent in Christ, in whom this *Mystery* of *Urim* and *Thummin* was fulfilled, because In Him, John 4. 9, 17. and 3. 34. Col. 2. 3. are all the *Treasures*, and by him conveyed to us, John 1. 16. and 14. 16, 17.  
4. *Spi-*

4. *Spiritual*, as here in the Text; and 1 Thes. 5. 8. *Let us be sober, putting on the breast-plate of Faith and Love; and by this breast-plate is signified a Good Conscience*, which is the only fence for the heart, *Hic murus aheneus esto; nil conscire sibi, nulla pallescere culpa*, Hor. as also good manners and works of *Righteousness*, these are our Lamps, Luke 12. 35. *To be held*, 1 Tim. 1. 19. as *Thorax munit pectus militis*, so do these our lives that we sin not, 1 John 2. 3. and 3. 9. This kept David, Psalm 119. 11. *Thy word have I hid in my heart, that I might not sin against thee.*

Thus much for the Explication of the word *Breast-plate*;

I I. Now for the next word, viz. *Righteousness*; Observe that it is,

1. *Natural*; This we had in our first Creation, *For God made man righteous, He being created after Gods own image, and proportionably as Christ was, who after God was created in Righteousness and true Holiness*, Ephes. 4. 24. But this we quickly lost.

2. *Legal*, the *Righteousness of the Law*

Law often mentioned by the Apostles, Rom. 2. 26. and 8 4. and 10. 5.

*Ap.* But this we could never perform unto perfection.

3. *Civil*, which is by *Education* and *Principles in Nature*, and consisting in the *just dealing among men in word and deed*, and is called *Equity*, *Honesty*, *Right* and *Truth*; and this was in, 1. *Abraham*, Gen. 14. 23. and 23. 16. *in taking and paying*. 2. *Iacob*, Gen. 30. 33. *In his dealing with Laban about wages*, &c. 3. *Ioshua* and the *Princes*, Josh. 9 15, 18, 19, 20, 21, 26. *About the Covenant which they made with the Gibeonites*; for breaking of which, and for slaying them, *Sauls bloody house smarted*, and all *Israel* by a *three years famine*, 2 Sam. 21. 1, 6, to 10.

*Ap.* But men of our times have no Conscience of any Covenant, or any branch of civil Righteousness.

4. *Evangelical*, and this is either imputed or imparted.

1. *Imputed*, whereby Christs righteousness is become ours; Rom. 4, 6, 11. and 5. 18. *So by the Righteousness of one,*  
the



*the gift is upon all to justification of life : and this is called the Righteousness, 1. Of Faith, Rom 4. 11, 13. 2. Of God, Rom. 3 21, 22. without the Law, by faith of Iesus Christ. 3. Of God by faith, ibid. Phil. 3. 9. Not having mine own, &c. by which we are justified, and made righteous, Rom. 5. 1, 9. And this is the righteousness of the Saints, the perfect, the upright, By which the Law is fulfilled in us, Rev. 19. 8. Prov. 11. 50. Rom. 8. 4.*

*II. Imparted, and becomes inherent in our selves ; and it is a Conformity of our Will, Affections and Actions unto Gods holy Will and Law, according to the measure of Grace received from Christ by the work of the holy Spirit : Thus we become, Rom. 6. 18. Dan. 9. 18. the servants of righteousness.*

*Ap. The former is Justification, Rom. 5. 18 Upon all men unto, &c. The second is our Sanctification, By which we become the servants of righteousness, Rom. 6. 18. and both these may be said to be, 1. Privative, in the removal of sin and unrighteousness. 2. Positive, both by imputation of Christ, and infusion of Grace.*

Grace. 3. *Gradual*, as the measure and degrees of it come on. 4. *Intensive*, when we strive for more. 5. *Comparative* in respect of others, as *Noah*, *Lot*, *Iob*, *David*, *Daniel*, &c. all which is excellently set forth, *Can.* 6. 10. The words thus cleared, do afford this point,

*Doct.* *Christs Soldiers that fight against Satan and spiritual enemies, must have on the Breast-plate of Righteousness, i. e. they must be righteous, upright, a sincere hearted people, keeping a good Conscience, &c.*

To this point I have lately spoken something, viz. March 7. 1659. out of *Isa.* 57. 2. at Mr. *Warners* Funeral, I shall therefore only name the heads and methods of things spoken, and proceed: and this for them that heard me not at that time.

*Doct.* *Christs Soldiers must keep righteousness, uprightness, and a good conscience close to their hearts: This point for the substance of it, I then proved by,*

I. *Scripture*, for God hath oft commanded it, as to *Abraham*, *Gen.* 17. 1. To *Israet*, *Deut.* 18. 13. and to them again by

by *Josbua* 24.14. and commended it in many, as in *David*, *Asa*, *Nathaniel*, &c.

II. *Reasons*, because in such Gods Image is renewed; there is a conformity to Christ, and such have received the spirit of Sanctification, which heals Hypocrisies, and natural unrighteousness. to this proof I then added sundry motives and marks.

I. *Motives*, this is heart-circumcision, the beginning of soundness, the Moralist minds the Out-side, God only cures the heart; This looks out in every action, as a Candle in a Lant-horn at every pane. All Shwes and Pretences are nothing without this. The Prayers of such are acceptable, *Prov.* 15. 8. Gods delight. *God delighteth in such*, Psalm 51. 6. *Prov.* 11. 20. *The upright are his delight*: and this will be their greatest comfort and joy, in that God accepteth our works in the quality of them, viz. uprightness, and when the world reproacheth us, as *Michael* did *David*, 2 *Sam.* 6. 20. and our selves in sickness or distresses, as *Hezekiah*, *Isa* 38. 3 said.

II. *Marks*, whereby to try your selves

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upon a use of Examination : 1. Make Gods Word our Rule : this will rectifie us , *Psalms* 19. 8, 9. And they are blessed that walk by it, *Psalms* 119. 1, 2. 2. Love all good , hate all sins as well as some : *Uprightness* hides none , *Psalms* 32. 5, 11. It bewails secret, and avoids great sins, *Psalms* 19. it kills and stifles beloved sins; 2 *Sam.* 22. 24. and dislikes sin in all persons, friends or foes , as *Asa*, 1 *Kings* 5. 11, to 15. But loving all good in all persons. 3. Be good rather then seem so, *Proverbs* 20. 6, 7. *Henoch*, *Abraham*. 4. Be humble , teachable , patient, as *Job* 2. 3, 10. and hold integrity, not as *Pharaoh* or *Ahab*, 2 *Chron* 28. 22. that were worse by affliction. Be thankful as well as prayerful , not like them, *Psalms* 78. 34, to 38. Vow and pay, promise and perform , as *David* did, *Psal.* 116. 6. Be faithful in your Callings, use Talents, 2 *Chron.* 19. 8. 9. *Mat.* 25. 15, to 28. 7. Be uniform, still alike in good, at home, abroad, in the family, field, in publick, private, in dangerous times , as *Dan* 6. 1. 8. Let the bent of your whole heart be after God, *Psalms*

119.34.80. that all Matter, Manner, Ends, Continuance may be right in you.

*Ap.* If we find these Characters of uprightness in our hearts and lives, we may then cheer our selves in every condition, whether God sift us, as *Amos* 9.9. yet we may say as *Psalms* 139 23 24. or the world, as it did *Daniel*, 6 45. or Satan, as he did *Job* 27 5.6 and 31 6: and *Peter*, *Luke* 22 31 32. Thus far I touched upon the forenamed occasion, I now proceed, and which may serve for the first Use of Examination.

*Use 2.* The second Use of reproof, is to I. all such as boast or dream of (I know not what) perfection in this life: 1 *Pharisees*, *Luke* 18 19 to 13. 2 *Pelagians*. 3 *Papists*. 4 *Humourists*, *Sectarians*, and other *Justitaries* and *Perfectionists*, which talk as if they could not sin; neither will God take notice of, or charge any sin upon them, *Numb.* 23 21. *He sees iniquity*, &c. See the Annotations.

II. To all such as do grieve and wrong the righteous by, 1 vexing their souls with their vile conversation, as the



Sodomites did righteous Lot, 2 Pet, 2.7,8. So some will swear, &c. on purpose to vex a godly person, &c. Disgracing them for their defects, if they can espy any smal mores in them, who yet do daily endeavour to purifie themselves, not considering that they themselves (the while) are like a very sink of filthiness, and Swine-like do wallow in all uncleanness. 3. Opposing and persecuting them for Righteousness sake, as Cain who slew his brother, because, &c. 1 John 3.12. There are too many Cainites alive.

I II. To such as put away, and make Shipwrack of a good Conscience; Conscience that useful faculty, which is *judicium hominis de seipso, prout subicitur judicio Dei. Est Cordis Scientia*, Bernard. & *codex in quo omnia conscribuntur* : It takes notice of, and records all; Its the Memories Notary, a Comforter or Tormentor in the Affections; an Accuser or Excuser, and a Judge in the understanding, and passeth sentence accordingly under God the supreme Judge; it should be pure and clear and active to instigate, and excite to good, and restrain

strain from evil, and that by good Arguments, as *Abigail, David, Abner, Joab*, 2 Sam. 2. 26. And thus the Prophets and Apostles did back their Exhortations and Reproofs with many impregnable Arguments. Thus Conscience should do in all, but (alas for grief) How is it put away, stifled, and shipwrackt in most, and become,

1. *Ignorant*, so that it cannot, nor will not see to distinguish Colours, but calls good evil, and evil good.

2. *Forgetful* of our faults, gives account but of fifty for an hundred, like the unjust Steward, *Luke 16.6.*

3. *Polluted*, like a foul glass in which you can see nothing.

4. *Its Secure*, and smooths men up that they become like them, that had made a Covenant with death, and an agreement with hell.

5. And *Seared*, that its past feeling, senseless of any thing.

*Ap.* Thus too many are in things of most concernment: and have not our covetous, ambitious, Time-serving, self-seeking, self-advancing men been

sick of this disease in their consciences.

*Quest.* But will this always serve the turn?

*Ans.* Surely no, Conscience will be awakned, and then it will be a woful day to wicked men.

IV. This Use of Reproof doth extend it self to all wicked, unrighteous and unjust persons, who though they know, that God hath so often commanded Righteousness, and commended it as the manifest duty of the second Table in that short abridgement of both the Tables of Gods Commandments. *Micah 6. 8. He hath shewed thee, O man, what is Good, and what the Lord requires, &c.* That the Lord himself is righteous, and that he loveth the righteous and Righteousness, and that his eyes (of favour) are upon them, *Psalms 34. 15.* And that better is a little with righteousness, then a great deal more, (they know) then I need repeat, yet they will adventure upon unjust and unrighteous ways: For how many mens Houses, See *Jer. 22. 13, to 20.* How King *Jehoiakim* lived, died, and was ignominiously buried.  
Lands,

Lands, like *Naboths* vineyard in *Ahabs* possession. Estates, *Isa.* 10. 13, 14. See the Treasury of the Tyrants of *Assyria*, and Provisions; How many mens words and works do testifie to mens faces their unrighteousness.

*Ap.* Of all which the Prophet hath spoken abundantly, and we also now can testifie and evidence the unrighteousness of mens hearts and hands in their undertakings and proceedings.

☞ Sure they consider not that the wrath of God is revealed from heaven against it, *Rom.* 1. 18. And that such shall not inherit the kingdom of God, *1 Cor.* 6. 9. And in the end shall perish, and receive the reward of unrighteousness, *2 Pet.* 2. 12, 13.

In a word, there is so much spoken in Scripture against those eminent Trees in the Garden of God, that did so flourish and overspread, and caused so much terror in the land of the living, *Syria* and *Egypt*,

(i.e.) Unrighteousness and cruel men in places of Eminency and Authority, that have caused so much Fear and Sor-

row, amongst the people of God, that such may not only see cause to tremble, but also foresee, that they shall wither, and fall, and perish for ever.

Thus concerning this second piece of *Armour*, viz. the *Breast-plate* of Righteousness, you have heard the kinds of *Breast-plates*, 1. Military : 2. Mystical : 4. Sacred : 5. Spiritual, and that righteousness is either Natural, Legal, Civil or Evangelical, and what Righteousness is most applyable to this piece of *Armour* in the Text.

*Doff.* Then you had the point propounded, proved by Scripture, three *reasons* promoted further by six motives, and demonstrated by evident signes or marks of Uprightness; all which did conduce, contribute to, and complete the first Use of Exhortation : The second Use of Reproof to such as dream of perfection in this life, as grieve and wrong the righteous for Righteousness-sake, as put away, and make shipwreck of a good Conscience, as practise unrighteousness in their stations and conversations, these may expect the  
righteous



righteous judgement of God against them.

Now to close this part of Armour with a word of comfort, the third *Use* is of Consolation to all righteous persons: observe that, 1 God is righteous, and loveth righteousness. 2 His eys are upon the *righteous* for their good. 3 His promises made to such are innumerable. 4 His performance is sure. 5 Their peace of Conscience is unspeakable. 6 Their life is comfortable. 7 Such can attend their great account with confidence. 8 And their death-bed pangs are tolerable, and do revive in them the hope of Heaven. 9 They die in expectation of a glorious Resurrection. 10 And after death there is a reward from them, *Psalms* 58. 11. A voice from heaven shall say, *Open the gates*, &c, and it shall be with them as with the wise Virgins, *Mat* 25. 10. *Then shall the righteous shine as the Sun in the kingdom of their Father for ever and ever*, *Dan.* 12. 3.

Touching this Christian Warfare, which doth so much concern all, you  
know

you know the Apostles Counsel in this Chapter, *Ver. 10. to 19.* in nine Verses, doth consist, 1. Of an Exhortation, *ver. 10. to 14. to put on our armour.* 2. An Information of the parts of our spiritual armour, consisting of an *enumeration* of the several particular pieces necessary for us.

*Ap.* The former of these I have dismissed with the thirteenth Use, I am now upon the second, and have already spoken of two pieces of our spiritual Armour, *viz. the Belt or Girdle: and, 2. Breast-plate,* which I dismissed with the former *verse.*

This *Verse* doth present us with a third piece of Armour, *viz. And their feet shod with the preparation of the Gospel of Peace.* For the better understanding whereof, take a view of the words; The Apostle doth proceed with elegant Metaphors, Allusions and Similitudes taken from Soldiers preparations for War.

1. *Feet* in the natural sense and use, you are well acquainted with, that they are the lowest members of the body, by which

which it is carried about from place to place, and are the Instruments of motion, *Gen. 18. 4. Angels. John 1. 35. Disciples. Numb. 20. 19. Deut. 2. 28. Israel passed on their feet, &c.* And hence it was so usual with them to wash their feet after travail, &c.

II. But *figurative*, Feet are usually put in Scripture for, 1. *The whole man*: *Rom. 3. 15. and 10. 15. Swift to shed blood, &c. Psalm 119. 101, 105. My feet from every evil way.* 2. *The Will and Affections, Desires, Care, Purposes, Endeavours and Actions*: *Prov. 4. 26. Ponder the path of thy feet, that thou slip not. Eccles. 5. 1. Keep thy foot when thou goest to the house of God, &c.* 3. *Our slips and sins of infirmity*; in which sense our Saviour saith, *John 13. 10. He that is washed, needeth not save to wash his feet.*

*Ap.* In the first sense, the word *Feet* is used for the feet and legs up to the knees: and in this sense we know, it was, and is usual for men to arm their feet and legs with greaves of brass, as *Goliath* did, *1 Sam. 17. 6.* to ward his Shins from darts, blows and thrusts; or else

or else with Boots or Shooes, according to the kind of imployment, Military or Civil, that men are usually exercised in on horseback or on foot in their business.

In the three figurative senses named, the phrase is properly applyable to the words of the Text, and the matter in hand. 1. If the Will and Affections (as Feet) the beginners of motion and action. 2. And the whole man be thus furnished and shod as here. 3. Then they will be the better able to withstand the mighty enemies before named, yea, and their own failings, slips and infirmities, and to stand in this Warfare, till they become victorious over all. The phrase of the *Feet* is sometimes otherwise used and applyed, as to, 1. *Pu-  
pillage*, as the Saints to God, *Deut.* 3. 33. and *Paul* at the feet of *Gamaliel*, *Acts* 22. 3. 2. *Subjection*, *Plalm* 8. 6. *As the  
Creatures are put under our feet.* 3. *Mean-  
ness*, as of servants, *John* 13. 14. and of servile condition. 4. *weak* and contem-  
ptible means; *Isa* 2. 66. *The feet of the  
poor shall tread down the high and lofty  
ones,*

ones, &c. being just and upright persons : But in these the phrase it is not so pertinent to this Text , as the former three figurative senses , though otherwise very useful.

**I I.** *Shod*, this is done corporally, when shooes are put upon the feet, as 2 Chron. 28. 15. Ezek. 16. 10. Mark 16. 6. Or spiritually, when the affections of the heart are strengthened with the preparation of the Gospel, ( as in the Text ) to go through all difficulties in their way to Heaven, which are many and sharp. Can. 7. 1. How, &c. ( i. e. ) her walking in holiness, her Ornament, defence.

**I I I.** *with the preparation of the Gospel of Peace*, ( i. e. ) with a due preparation and readines *tum ad confessionem, & ad prædicationem Evangelii.* 1. Being ever ready to confess the Faith, Rom. 10. 10. *with the mouth, &c.* And to give an account of the hope that is in us, 1 Pet. 3. 15. *with meekness and fear.* 2. And to preach the Gospel when lawfully called thereunto, 1 Pet. 5. 1, 2, 3, 4. Rom. 10. 14. 15.

You know that the whole course of our lives is often compared to a Way,  
Walk



Walk or Journey, and also to a Warfare: and for either of these men do make such provision and preparation as is necessary, and so we must do here as the Text here teacheth us, the point is, That,

*Doct. we (who are Christian Soldiers) must make diligent preparation to profess and practise the Gospel, and also to preach and publish the same, as we shall be lawfully called thereunto.*

☞ This point doth consist of two branches: The first of which concerns all, and the second concerns only the Preachers of the Gospel.

We shall take them a sunder, and begin with that which is universally necessary for all Christians, viz. *To profess and practise the Gospel of Christ.*

*Exp.* The Gospel is so called, (*q.d.*) a Goodspell, or Gods-Spell, viz. of Christ, Gal. 1. 6, 7. and 3. 8. which was preached unto Abraham long since, and it doth contain: 1: The History and Narration of the things which Christ spake and did, which are of excellent use for our Instruction, Imitation and Consolation,

*Mark*

*Mark 1.1. 2. The whole Doctrine of the Word, both of Law and Grace, and whole matter of instruction to rule to guide u under Christ, Who, Mark 1. 14. Came preaching the Gospel of the kingdom of God. And thus we stand bound and hear, believe, profess and practise the same. 3. The glad tidings of remission of sins and eternal salvation, the Doctrine of Free grace, and obtaining righteousness by faith, and teaching the true way, how to attain perfect Righteousness and Eternal Life; This was manifested of old in reference to Christ to come, to Abraham, Gen. 12. In the Covenant, Gal. 3. 8. To us, in respect to Christ already come, Luke 2. 10. Rom. 11. 27, 18. This is my Covenant, &c. as concerning the Gospel, they are enemies for your sakes, &c.*

*This Gospel we are commanded frequently to hear and believe, Mark 1. 15. Acts 1. 57. To yield obedience to it, Rom. 16. 17, 16. Titus 2. 11, 12. And to walk uprightly according to the truth of it. This is styled, 1. Glorious, 2 Cor. 4. 4. 1 Tim. 1. 1. 2. The power of God*  
to

to Salvation, Rom. 1. 16. 3. *Childrens bread*, Mat. 15 26. *Milk for babes*, 1 Pet. 2. 2. 4. *The word of Gods grace*, Acts 14. 2. 5. *The word of Faith*, Rom. 10. 8. 6. *The Saviour of his knowledge*, 2 Cor. 2. 14, 15, 16. 7. *The ministration of the Spirit*, 2 Cor. 3, 8. and of *Reconciliation*, 2 Cor. 5. 18, 19. 8. *The Word of Truth*, Ephes. 1. 13. 9. *Of life*, Phil. 2. 16. 10. *The Doctrine which is according to godliness*. 11. *The form of sound words*, 2 Tim. 1. 13. 12. *The good word of God*, Heb. 6. 5.

Reasons which may be added to these honourable appellations of the Gospel, are, *because by this we are begotten to God*, 1 Cor. 4 15. *And in it we have our legacy of peace and salvation*, Isa. 52. 7. *and of all things conducive thereunto.*

This requires Faith, Love, Repentance, Self-denial, Crucifying the flesh, a new Creature, the putting off the old man, and putting on the new man.

Thus we have heard what the Gospel is, viz. it is good tidings: and what it doth contain. How we ought to hear, believe and obey it, walking uprightly  
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according to the truth of it; and that from divers motives wrapt up in the manifold Honourable Appellations wherewith God hath crowned it in reference to our great benefit by it: and these do induce the main Reasons by which we are induced hereunto. And likewise we have heard what it doth require of us that we may be saved.

Concerning all the particulars which it doth require; *It doth concern us to enquire, whether our selves or our Conversation be as it becometh the Gospel of Christ, walking worthy of the Lord, who hath called us out of darkness into his marvellous light, and also unto his Kingdom and Glory, and of our heavenly Vocation wherewith we are called, Ephes. 4.1.*

*Ap.* If we walk regularly answerable to any one of these, then we are rightly said, *To walk worthy of them all;* or else we walk worthy of none of them.

*I. To walk as it becometh the Gospel, is to lead a life agreeable to the Gospel of Jesus Christ, and that because, 1. The*

*M*

*Gospel*

*Gospel* may not be evil spoken of through us, *young women must be so qualified, that the word of God be not blasphemed*, Titus 2. 5. So also Professors and Instru-  
 cters of others must take heed of breaking the Law, *lest the name of God be blasphemed through us*, Rom. 2. 17. as those Captives of *Israel* profaned the name of the Lord among the Heathen, Ezek. 36: 19: 2. The *Gospel* may be adorned by them in all things, as those good servants did, Titus 2. 9, 10. And those whom the Apostle so exhorteth. 3. And that we may be exemplary to others, and instruments of their Conversion. This is to walk as becomes the *Gospel*, and those that do walk so shall be blessed, Gal. 6. 16. *Have peace and salvation at the glorious appearing of the great God, and our Saviour Jesus Christ*, Tit. 2. 11, 12, 13. For the grace of God (i. e. the *Gospel*) that bringeth salvation hath appeared, &c.

II. To walk worthy of the Lord, is in a conformity to his Image; our relations to him, as of a good Wife to so worthy a husband, dutiful Children to so good a Father, loyal Subjects to such a Magnificent



nificent King, *who is the blessed, and only Potentate, the King of Kings, and Lord of Lords, 1 Tim. 6. 15.*

*Ap.* Every of which doth conclude us in all the Duties of each Relation; and doth discover unto us the Iniquity, Folly and Misery of all such who do desert this husband for any other, or disobey so good and tender a Father, or rebel against, and revolt from this blessed Potentate, and do become voluntary Subjects to the prince of darkness; you will all say, *This is a bad change*, yet how many are guilty of all these transgressions referring to each relation, and do make this change usually.

III. *To walk worthy of the holy and heavenly Vocation* (which Christ hath given us by the Gospel) *wherewith we are called by Christ in the Gospel, and by which we receive the Spirit, whereby we are sealed to the day of Redemption, Ephes. 4. 30.*

This Vocation or Calling is holy and heavenly, because it is a voice descending from heaven, infusing heaven into us here, and inducting us into heaven at

the last, all which it doth effect by calling us to Holiness, which it begetteth and cherisheth in us here, and crowneth with perfection for ever in Heaven.

This Vocation is either external by the Preachers, or internal by the Spirit, as *Acts 2. 10.* Both are the fruit of Gods Free Grace, and of his love to mankind.

And this holy Calling teacheth us how to walk worthy of the Lord, and this Vocation it self, and the Gospel by which we are so called: and they do walk worthy of all these, who walk in the sight of Gods presence, and in a lively sense of the same, do make an holy progress in the ways of God from strength to strength; that walk suitably with the nature of God, and example of Christ by rule, in integrity, with constancy, as *Zachariah & Elizabeth, Luk. 1. 5, 6.* In the light whiles they have it, wisely and honestly toward them that be without, neither giving nor learning any evil example.

*Ap.* But (alas for Grief) how many do not only forget, and vary from,  
but

but do walk quite contrary to all the forenamed particulars.

I should now descend to the Uses and improvement of all these : and the Subject of this piece of Armour being as broad as the whole *Gospel* of Peace by the knowledge and practise of which we are thus shod and prepared to walk on, and go forward in our spiritual journey heaven-ward ; as also to war and march on in this *spiritual* warfare with the more confidence and comfort in hope of victory over such potent and prevalent enemies ; I say the whole *Gospel* being useful to both these ends , the Uses would be exceeding large, and the improvement of these shooes might be as long lasting as the shooes, and other Apparel of the *Israelites* was in their journey from *Egypt* to *Canaan* , which was forty years , *Deut.* 8.4.

*Ap.* But this hath been my work so long already in my publick employment to teach men to be thus shod and prepared ; and I trust both you and I shall make it the work of our whole lives, and be so shod and prepared by

the Gospel of Christ, that we may comfortably finish our Walk, and our Warfare heaven-ward, and at last get home, and enter into an everlasting peace: therefore I shall not hoise Sails in so vast an Ocean, nor undertake the discovery of so large a Continent in the improvement of this particular: This being the drift of the whole Gospel, and the labor of the longest life.

✍ I shall only give you a few keys, with which you may open doors, and enter into certain gardens, or fields of meditation, where you may take a view of your souls from time to time, and may there see:

1. How the good fruits (corn or seeds) do prosper.

2. And how the weeds (tares or brambles) do encrease.

3. And so apply your selves accordingly, for the cherishing of the one, or the chcking of the other. Is it so then

That we (Christian Souldiers) must make diligent preparation, 1. To profess and practise the Gospel: And 2. To preach and publish it, when lawfully called

called thereunto. Then the Uses of all sorts fall under these keys or heads, *viz.*

1. How few are their wills and affections, which ( as the Feet ) are the beginners of motion and action thus *shod*, (*i. e.*) thus furnished, fenced and strengthened with the Gospel of Christ, to march and pass on in their way to heaven through all difficulties and oppositions.

*Ap.* Hence it is (*viz.* through the want hereof) that so many stumble and slide, and fall from the right both in opinion and practise.

2. How few do hear, believe, and obey the Gospel, as we should, which we are so often commanded to do, or do care to know, and be well acquainted with it, but do wilfully remain ignorant, although we should be therein, as it is said of *Apollos*, *That he was a man mighty in the Scriptures*, Acts 18.24.

To each of these keys or heads, you may subjoyn Uses of Information, Exhortation, Reproof or Comfort, as you please.

3. How few do prize the Gospel, and  
M 4 value



value it according to its names and Analogies, our Legacy contained in it, our new birth effected by it. Children should honour their Parents, by whom (as Instruments) they have a *natural being, a temporal provision, and proportionable Legacies* suitable with the Parents Ability.

Ap. How much more should we honour our *Spiritual Parents*, and regard our new birth, and spiritual being which is effected by the immortal and incorruptible seed of the Word of God, *1 Pet. I. 23.* And value our *Legacies* of Grace and glory contained in the Gospel.

4. How little *Faith, Love, Repentance, Self-denial, Mortification* and *Renovation* can be found in most men?

5. How few do live as becomes the Gospel! honour it and adorn it, and shine according to it, but do rather cause it to be evil spoken of, and shame the profession of it by the deeds of darkness, and by the works of the world, the flesh and the devil; do give evil examples to others, and alienate them from

from walking according to the *truth* of the Gospel.

6. How few do *walk worthy of the Lord*, either in the imitation of his Image, or in answering our many and near Relations to him, as a *good Wife*, *Children*, *Servants*, *Subjects*, a people (like Israel) *redeemed and saved by the Lord, who is the only Refuge, Shield of help, &c.* And should we not answer these things with duty?

7. How few do *walk worthy of their holy and heavenly Vocation*, according to the forenamed marks, *i. e.* *As in the sight of God, making an holy progress, suitable with the nature of God, and example of Christ, by Rule with integrity and Constancy in and according to the Light, wisely and honestly toward them that be without.*

*Ap.* But instead of *walking thus*, how many do not only *forget*, and *vary much from*, but do *walk quite contrary* to all the forenamed particulars.

8. And lastly, *How irregular* (in general) *is mens practise to the rule of the Gospel*, with which we should be thus  
thod

shod and prepared: 1. *Rulers* inverting Authority to wrong ends. 2. *Soldiers* exceeding their *limits*, Luke 3.14. 3. All people of all sorts, ranks and qualities breaking their bounds and transgressing against the directions of the Gospel.

*Ap.* In consideration of all which, we may well complain and say, *what a bare-foot world do we live in?*

☞ *All these keys do open doors, affording abundant matter for Information, Exhortation and Consolation to all those that are so shod, and do thus walk as you have been taught, For they shall be sure to share in all Legacies, Comforts, Promises and Performances of the Gospel, which are innumerable, invaluable, and far beyond all our thoughts, Ephes. 3.20.*

Thus I have done with the first branch of this Doctrine, viz. That we who are Christian Soldiers, must make diligent preparation to profess and practise the Gospel of peace; I do now descend to the second branch of it, which only concerns Preachers, viz.

*Doct.* That some of us Christian Soldiers must make a like diligent preparation to preach

preach *and* Publish the Gospel of Christ when we are lawfully called thereunto.

1. This I think no man makes doubt of, *but that there must be some Preachers of the Gospel.*

2. And that this *some, or number of Preachers*, must themselves be *Christian Soldiers*, (yea as Commanders and Leaders in an Army) *to march with, and before others in this spiritual Warfare.*

3. And that they must make a diligent preparation to become Preachers, 1 Tim. 4. 13, 14, 15, 16. *Give attendance to reading, &c.*

4. And that they must enter upon this Work of *Preaching* when they are lawfully called thereunto. Heb. 5. 4. *No man taketh this honour to himself, but he that is called of God, as was Aaron*, (i.e.) No man else ought to take it, but he that is called.

☞ And this *Calling* is conjoyn'd with as warrantable a sending, as Rom. 10. 15. *How shall they preach, except they be sent? i.e. lawfully ordained thereunto*, as our Saviour said or spake to his Disciples, John 20. 21, 22, 23. where you have

have a very formal ( yea the true original form of ) *Ordination of the Apostles to their Office.*

*Ap.* Thus *Calling* and *Sending* must go together, and Ministers must be called, and also sent, i. e. *Called by the necessity of the Church, which is the call of God, and sent by Episcopal men, Elders and Overseers of the Churches, the lawful successors of Christ and his Apostles, who are best able to judge of the Abilities, Firmness and Qualifications of such as are to be the Ministers and Pastors of the Churches.*

I shall not trouble you with a *Concio ad Clerum*, or a *Visitation-Sermon*, I do not think needful or so useful for you, as some other advice: And I am perswaded no advised, discreet person amongst you, that doth consider the great and weighty charge imposed upon the Prophets and Preachers of Gods Word, both in the Old and New Testament. The Names, Titles, and honourable comparisons bestowed upon them in Scripture, to the number of an hundred and upwards; all importing the necessity



ty of them, as of *Light, Salt, Pillars* for the *House*, or *Seers* to be *Guides* to lead the blind.

The *Vigilancy, Industry, Pains, Labor* and *Diligence* which must be undergone by them, as of *Watchmen, Husbandmen*, as well as the *Dignity* due to them *proportionably* to their work. I say you that do consider this, cannot but be convinced of the *great preparation*, that a *Minister* had need to have to undergo, perform and discharge *such a function* well as it ought to be.

But my work and aim is, according to the duty of my place, and what this Text doth necessarily injoyn me to do, is, in this *usurping age*, to give you a stay to prevent you from being misled, by giving you a little *light* into this now usual Question.

*Quest.* whether every gifted brother, (or sister, as some say) that is able to, may not take upon him the pastoral Function or Office of a Minister to the full, and in all things?

*Answ.* To which I must needs return a Negative out of *Ephes. 4. 11*, to *16.*  
1 Cor.

1 Cor. 12. 28, 29, 30. God hath set some in the Church; *Apostles, Prophets, Teachers, &c.* So in that other place, God gave some *Apostles, Prophets, Evangelists, Pastors and Teachers, &c.* And for this, be pleased to take the *abridgement of some Reasons* (of a Reverend Divine Dr. Featly) now with God.

*Reas. I.* The *distinction* which God hath made between *Priests* and *People*: *Numb. 18. 20. The Lord said, Thou shalt have no Inheritance, &c. Hos. 4. 4, 9. Strive with the Priest; like Priest, like People. Mal. 2. 7. The Priests lips should keep knowledge*: Neither is this distinction to be abolished, as that any person gifted to pray and interpret Scripture, may take upon them to *expound, preach and dip or baptize* at their pleasure. For that distinction was founded in the Law of Nature before the Levitical Law: For *Indians, Turks, Heathen Romanes, Britains and Galls* had their (Clergy) *Brackmans, Musstees, Flamins and Druides* amongst them to teach them. We read of *Priests in Egypt, Canaan and Midian* before the Law, *Gen. 47. 22. Exod.*

*Exod.* 2.16. And of *Melchizedeck* eminently, *Gen.* 14. 18.

In the New Testament Christ gave Commission to the *Apostles* and their Successors. *Mat.* 28. 19. *John* 20. 22. Go ye therefore. The Apostle distinguisheth evidently betwixt Pastors and People, *Acts* 20. 28. *Gal.* 6. 6. *Heb.* 13. 17.

*Ap.* So that all are not Overseers, Teachers, Rulers and Watchmen over souls.

I I. *Reas.* Because God hath severely punished men for usurping in this case.

1. *Korah*, &c. *Numb.* 16. 31.

2. *Uzza*, 2 *Sam.* 6. 7. 1 *Chron.* 15. 13.

3. King *Uzziah*, 2 *Chron.* 26. 21. And though they might have other faults, yet God smote them especially for this: See and consider the several places cited at large.

☞ 1. *Korah* was ambitious. 2. *Uzzah* was presumptuous. 3. And King *Uzziah* was proud and impetuous, 2 *Chron.* 26. 16, 19. And these ill qualities did put them on to do so.

*Ap.* Is it not so with us? Their ends might

might affright, and be a Terrour to all that imitate, and do the like.

III. *All Priests and Ministers must be called thereunto, Heb. 5. 4. 1 Tim. 4. 14.* This doth not attend every man; and this call is either *inward, which enableth, Or Outward, which authorizeth to the Function*; and this is either extraordinary; which is not now to be expected, or Ordinary, by the imposition of hands, and this we must stick to: For *no other was heard of* ( or at least approved of ) in the Christian Church for these sixteen hundred years, or thereabout: And if there were no lawful Calling nor Pastors feeding and governing the Church all that time, *the visible Church will be almost invisible*: And to say that this is an *Antichristian Rite*, is injurious, and we desire them to shew us a more warrantable Christian form. *None then may prophesie or preach except he be sent, Jer. 14. 14. and 27. 15. Rom. 10. 15.* We know no ordinary way but this for so many years, but these Fanatique Sectaries have no call *inward or outward*, whatsoever they do conceit of themselves.

But

But with them are many *Cistern-cocks* without *Cisterns* full of water, ready to pour out, before any thing be poured into them; *More ready to speak than to hear*, and to teach what they never learned.

*Ap.* Thus the unlearned lead the like, *the blind lead the blind*, as *Bernard*, and (before him) *Jerom* complained; and though they can make a shift to discourse an hour or two (by some *Crutches*) yet they want *Tongues* to interpret, *Grammer* to expound, *Rhetorick* to perswade, *Logick* to divide, and *Philosophy*, and *School-Divinity* to decide any *Controversie*: Nor may they plead *Inspirations* and *miraculous gifts*, for these have ceased.

*Object.* But they will plead the *Prophecie*, *Joel 2.28.* which is fulfilled under the *Gospel*.

*Ans.* But there the *Prophet* speaks not of any ordinary successive personal power to open the kingdom of *Heaven*, but of an extraordinary measure of enlightning graces and gifts of *Tongues*, and *Miracles* as are mentioned, *Acts 2.*

N

15, 16, 17.



15, 16, 17. So St. Peter expounds it.

*Ap.* Which (I think) they cannot reasonably pretend unto.

*Object. 2.* And for those places, *Col. 3.16 1. Pet. 4.10.* where all are commanded to teach, instruct, and edifie one another.

*Ans. 1.* It is granted that all as they are able, and according to their Calling, are to instruct, and do good to others, as full *Fountains, Clouds, and Ears of Corn* freely impart their Waters, Grains.

BUT that therefore all have a Pastoral power to dispense the Mysteries of salvation, administer the Word and Sacraments, *Non sequitur*, it follows not; besides teaching and admonishing is either,

1. *Publick*, expounding the Oracles of God, revealing the whole Council of God to men for their salvation.

2. *Private*, By catechizing our Families, conferring with others, repeating what men have learned from the Scripture, from other good Books, and good Preachers: advising, encouraging, reproving, comforting as occasion is.

*Ap:*

*Ap. And is all this nothing to exercise our zeal upon, but that the fire must needs burn besides the hearth, the proper place, and be upon the house top to destroy the whole building.*

*Object. 3. But Eldad and Medad, Numb. 11. 27. prophesied in the camp: Saul also, 1 Sam. 10. 9. among the Prophets: And Philips daughters, Acts 21. 9. prophesied, i.e. did tell things to come by the instinct of the Spirit, not teach in the Church against those prohibitions, 1 Cor. 14. 34. And Amos a Herds-man: Amos 14. 15. And the Lord said to him, Go prophesie, &c. Peter and others, Fisher-men, Mat. 4. 18. And Paula a Tent-maker did so, Acts 18. 3 4. Ergo Trades-men may preach if they be gifted; but let ours shew such an extraordinary Call, and consider that*

*Ans. 1. Extraordinary instances must not be brought in as Presidents: For if so, then false Prophets may expect Asses to reprove them, as it befel Balaam, Num. 22. 28. and Soldiers may make use of Priests Rams horns to scale Walls in a Siege, as Josh. 6. 3. and lamps and pitch-*

ers to subdue enemies, *Judg.* 7. 16.

2. True predictions of future things, speaking strange tongues which the Speakers never learned, and miraculous cures were the wondrous effects of an extraordinary Calling.

*Ap.* Let our Sectaries shew the like Call, and the fruits thereof; and the Day is theirs; we will yield what they desire, else not.

3. But now none are born Priests or Ministers, but admitted by order to that Office and publick employment. We condemn not all Trades-men, (*economine*) from being orderly admitted into the Ministry in some cases. Some mens Parts are too broad for their Callings, and some mens Callings for their Parts. Parents are sometimes mistaken in the *Genius* of their Children, and sometimes at first do place out their Children, and dispose them to what proves not to be suitable with them.

☞ These Children dislike, betake themselves to learn and study; then are approved, and orderly admitted; such we condemn not, but we blame those men.

1. That

1. That take upon them the Honour and Office of a Minister and Preacher, not being called thereunto, as was *Aaron*.

2. And despise the regular Ordination of the Church by the imposition of hands.

3. That mangle ( instead of handle ) *the Holy Scriptures* with unwashen and unadvised hands.

4. That presume they have those gifts and graces of the spirit, which indeed they have not.

5. That usurp upon the Place and Function of a Minister of the Gospel, which they are very unfit for.

6. That undervalue the cure of souls, which is *ars artium*, saith *Gregory*, a marvellous piece of skil and wisdom.

7. Which cross the grave and serious Question of the Apostle, *2 Cor 2. 16.* But now who are not sufficient? *Mechanicks* are able Ministers, and dare exercise (*ut dicunt, per famam & populum*) in great Assemblies, to the great dishonour of God, prophanation of his Ordinances, and scandal of reformed Churches.

✠ The good Lord rectifie these things, that we may be compleatly shod with the preparation of the Gospel of Peace, *Amen.*

The Apostle (you know) is instructing us concerning the spiritual Warfare of a Christian.

In which you have the War and the Weapons, or the Ability and Art wherewith the War is managed, *Verses 10, 11, 12, 13.* The Armour with which the Conflict and Combate of the same is acted and performed, *Vers. 14, 15, 16, 17, 18.*

The parts or pieces of this Armour are seven: 1. a *Belt.* 2. a *Breast-plate,* 3. *Shoes.* 4. a *Shield.* 5. an *Helmet.* 6. a *Sword.* 7. *Prayer and Supplication.*

*Ap.* Of the first three I have spoken, and you know how ill this Girdle of Truth doth agree with Falshood, and this Breast-plate of Righteousness with the Unrighteousness of men, and this preparation of *Shoes* to profess, practise and preach the Gospel, doth suit with meer formal Professors, and presumptuous intruding Preachers.



☞ I do now proceed to the fourth particular, viz. A *Shield* or *Buckler*, which stands in the midst of the rest, like the *tree of life in the midst of the Garden*, Gen. 2. 9. or a mighty *Champion* in the midst of an *Army*, which is ushered in with a *Preface*, *Above all*; or principally put off with the *Praise* and *Eulogy* of admirable and *wonderful effects*, viz. *wherewith ye shall be able to quench*, &c.

*Exp.* In the words are little difficulty, yet accept of this *Explication*.

1. *Above all*, i.e. in our account or esteem: Whatsoever other Armour defensive or offensive we have or want, let us be sure we want not this.

2. *Above or over all* in the first place, and principally in reference to all the whole man, whom it is ready to defend in every part, or all the rest of the Armour, of all which it is both defensive or all our other Armour, all which the *Shield* or *Buckler* is ready to save from harm: and comprehensive of all the rest, for that it is impossible to be armed herewith, without *Truth* and *Righteousness*, and the profession and practise  
of

of the Gospel, or without hope of salvation; of which it is the substance and evidence; or the Word of God, by which it cometh, or Prayer which it produceth to perfection; So as that if we have true *Faith*, we have all these in *some proportion*; though each of them also have their *proper place* in our defence, and do mutually *concur with this*, and not one of them can be in sincerity without his Faith.

2. *Taking the Shield or Buckler*, you may note, that these two words are promiscuously and indifferently used one for another: for the substance, shape, Dimensions, and use of them with horse and Foot, I might acquaint you out of Polysbius, Livy, and other Authors, *vid. Mat. Mart. p. 3515, 3516.*

☞ But to let that pass, they were weapons of special defence and use in war, and they were made of Gold, 1 Kings 10. 17. by Solomon. or Brass, 1 King. 14. 27 as by Rehoboam; or Wood, 1 Chron. 12. 8. wrought by some artificial workman to the use and purpose before named: and the word *Shield* in Scripture

is used ( properly and figuratively) in a fourfold sense, viz. for a *Shield*.

1. *Artificial*, made by man for a defence of the body against an enemy, and so had *Goliath*, 1 Sam. 17. 7. and those mentioned, 1 Chron. 12. 8. and I think all do easily apprehend this.

2. *Political*, so Rulers, Magistrates and Governours are styled, Psalm 47. 9. Hos. 4. 18. signifying that they are, or ought to be for defence and protection of the body politick; not destruction, (like the *Rump*.)

3. *Spiritual*, against the Devil, &c. and so it is used in the Text.

4. *Divine*, and so God himself is a Shield to the godly, To protect them, as, Gen. 15. 1. to Abraham. Deut. 33. 29. To Israel. Psalm 3. 3. and 84. 9, 11. To David, and to all that walk uprightly.

3. *Of Faith*. This is the main grace, the subject of the Text here compared to a Shield: Of which I shall speak at large, as I handle the main Doctrine of this Verse.

4. *Wherewith ye shall be able to quench*, i. e. not only to repel and keep off, but also

also to extinguish, and utterly to destroy all their venomous power of hurting you.

5. *All the fiery darts*, that is, all the Temptations of the Devil, *whereby he doth provoke us to sin*, against which we pray in the Lords Prayer: And these are said to be fiery darts and destructive, because if admitted once, and allowed of, they do *easily kindle the heart to multitudes of sins*, which (like links in a chain) draw in one another successively: and here we might observe by the way.

Doct. *Satan hath his fiery darts to do us mischief with.*

Quest. *If any do enquire what these fiery darts are, I answer.*

Ans. Concupiscence and evil Lusts which do kindle the soul with Coverousness, Ambition, Self-seeking, Revenge, &c. As also all Incentives to sin, and dangerous temptations of incredulity, distrust, despair; all which I may meet with in the main point, and now pass them.

6. *Of the wicked*, or that wicked one, i. e. of Satan, and his instruments,  
wicked

wicked men, habits of sin, corruption of heart, &c.

These things premised, and the Text thus explained, it doth afford us,

*Doct. Faith is a Christians Shield (or Buckler) to withstand, repel, and extinguish all the fiery darts, and destructive temptations and seducements of the Devil, Ergo we are commanded to resist him herewith, and we have a promise of Conquest, for he will flee, if we give no place to him. So also for the world. This is the Victory, &c. and this we may the more easily be perswaded of, if we consider,*

1. The promises of God made to Believers, which are abundant.

2. The Grace of Faith (this Shield) in it self, which is evidence of our sonship, union to Christ, as the Anchor, &c. to the Root, Foundation, Head.

3. That it justifieth us, by possessing us of Christ, of his Riches and Merits, *Rom. 3. 28. and 5. 1.* as in marriage a woman possessing the mans means; and here you are to consider, what Justification is, and how by faith we do obtain



obtain it: Of which see my *Notes* at large on *Rom. 13. 1.* only thus here, *Justification* is an act of Gods imputing Christs *Righteousness* to a believing sinner, absolving him from sin, accepting him as righteous in Christ, and as an Heir of Eternal life; Bishop Downam de *Ju.* l. 2. 1. Papists make *Justification* *Justification*, and so confound *Justification* and *Sanctification*, whereas the Hebrew *Hitzdik*, and the Greek *δικαίνω* & *δικαίωσις* are *verba forensia* judicial words taken from Courts of Justice, and do not signifie to make just, but to *absolve*: See *Proverbs 17 15.* *Isa. 5. 23.* *Matzdik. Rom. 3. 24, 26, 28, 30.* By Faith in Christ only we are justified: we exclude not God the Author, nor the Holy Ghost and Ministers, the Workers, nor good Works, the evidence of *Justification*: But that as the matter, nothing but Christ and his Righteousness, which is the Object of Faith, doth justify, Ergo, we say, *Fides sola justificat, oculus solus vidit*, as the only instruments to apprehend the Object, but not *Solitaria*, *solo* is joyn'd with the *Predicat, justificat*, & *solus*, sed non separatus ab anima, cerebro, &c.

4. Faith

4. Faith gives Assurance, *Heb. 10. 22.* as to Job, David, Hezekiah, Paul : where yet note, that the,

1 Acts of Faith are, 1. Direct. 2. Reflect.

2. Courts in which Pardon is sealed, 1. In Heaven. 2. In Conscience.

3 Assurance is either of, 1. Adherence. 2. In Evidence.

5 Faith sanctifieth and purifieth the heart, Acts 15. 9. Purifie, &c. Gal. 2. 20. Christ's lives in us, Col. 2. 12. Risen with Christ by faith.

An heavenly Conversation here, is a good evidence of a heavenly condition hereafter, as the Spirit put into upon Saul, David, Jehu, were a good earnest of the future dignity of a Kingdom which befel them.

6. And lastly, Faith is an evidence of heaven, and all good hoped for, *Heb. 11. 1.* Hab. 2. 4. Ephes. 2. 8. Ye are saved. 1 Pet. 1. 9. Receiving the end of your faith, the salvation of your souls.

Ap. Now sum up all these together, and apply them to the point, then that Faith, ( this Shield ) by which we have Son-

Son-ship, Union with Christ, Justification, Assurance, Sanctification and Salvation, doth evidently conclude a full and final Conquest over *all the fiery darts* and destructive temptations of the wicked, and so you may add them all as an *Illustration* of the Reason (annexed in this Text in the praise of this Faith) drawn from the admirable and wonderful effects of the same; *viz. In quenching all the fiery darts.*

*Quest.* If any ask how these darts can be thus quenched, I answer.

*Ans.* By Faith I have interest into all the promises of God to Believers, I am his Son, I have Union with Christ, am justified by his Righteousness, have Assurance of his Favour, am sanctified by his Grace, and have evidence of heaven, and final Salvation. Now apply these to any Dart or Temptation, and resist them with these, and say to Satan, &c. *Should I yield to be or do what thou suggest, to defile and undo my self with wicked lusts, forfeit all my honour and happiness for thy transitory pleasures, profits and preferments.*

And

And say in this case, as the Lord Jesus our Saviour said to the Devil upon his great proffer of the power and glory of all the Kingdoms of the world, *Mat. 4. 10. Luke 4. 8.* ὁ πᾶσι ὁ πῖσος μὲς Σατανᾶ, *Abi, abscede retro me, Satana.* Arias Montan. *Get thee hence, depart, avoid, be gone, I desire thee in such a case as this; then draw the sword of the Spirit upon him, and adjoyn Supplications and Prayer to God to defend thee, and to subdue him under thy feet.*

*Ap. Thus resist, and he will flee, and thou shalt conquer:* Thus you see how you may improve this Shield of Faith to quench the fiery darts of the wicked in every kind: I have done with the proof of the point, I do now descend to Use.

Uses of this point are of *Reproof, Examination and Comfort.*

I. The first Use is of *Reproof and Terror* to all that want this shield, or neglect it either in defect or excess, either by *Unbelief* or *Presumption*. 1. *Unbelief* is a sin against *Faith* in the way of defect; and *Unbelievers* are such as either know not the Word of God through ignorance

rance and want of the means of *Faith*, as *Pagans*, Psalm 147. 19, 20. which yet excuseth them not, but *a tanto*, John 15. 22. Or *Obstinacy* and *Wilfulness* against means, as many *Christians*, 2 *Pet.* 3. 5. And this is the mother of *Errours* and *Heresies*. Know, but acknowledge not the Truth of it, as *Atheists*, *Epicures*. Know, and acknowledge, but appy not *Threatnings*, *Precepts*, *Promises*, &c. to themselves, nor do conform to it. Men are moved with nothing to be, and do as they should: Men are apt to except against the *Preacher*, who must speak by Rule, but are not so apt to submit to the Word, which will find out mens faults, and discover their *obliquities*, do what they can.

*Rep.* This piece of Armour is usher'd in with a Preface, and put off with singular praise of the admirable effects.

1. *Above all* in our esteem, principally in reference to the whole man: All our other Armour, of all which, it is *defensive* and *comprehensive*.

2. The *Shield*: a shield is either *artificial*, *political*, *spiritual* or *divine*, viz. God himself.



3. *Quench*, i. e. extinguish and utterly destroy.

4. *All the fiery darts*, i. e. Temptations, Lusts, Incentives, &c.

5. *Of the wicked*, i. e. of Satan and all his Instruments.

*Doct. Faith is the Christians Shield to repel the darts of the Devil: Reasons from Promises; and in it self, by which we have Son-ship, Union, Justification, Assurance, Sanctification, and Evidence of Heaven; and all future good.*

*Ap. Apply these to every dart.*

**Use I.** The first Use of Reproof is to *Unbelievers* who want this Shield: these either know not, or acknowledge not; or apply not the word, nor conform to it: Many are guilty of this; and this is a grievous sin: for it,

1. Hinders the Word of God, and works of Christ, &c. *Heb. 4. 1.*

2. Defiles all in us and to us, *Titus 1. 15.*

3. Makes that we cannot please God; *Heb. 11. 6.*

4. But depart from God. *Infidelity* is the ground and fountain of all disobedience.



bedience, *Heb.* 3. 12.

5. And persecute his servants, as *Acts* 14. 2. the *Jews* did.

God taxeth it in the *Jews* that believed not his Word, *Psalms* 106. 24. Christ upbraideth it, *Mat.* 8. 26. And as the *Jews* entred not *Canaan*, but were broken off, so God will punish it with his absence, and with torments, *John* 3. 18. *Luke* 12. 46.

*Eve*, and the old World, *Lots* sons, *Egyptians*, *Israelites*, were all undone by it.

☞ If we were but almost perswaded, as (*Acts* 26. 28.) he to be Christian; and did we thereupon cry as he, *Mark* 9. 24. *Help mine unbelief*, there were hope of us; that we might become Believers, but whilst the Thief and three thousand were so soon converted, we do still remain in unbelief.

*Gutta cavat lapidem, vel vi, vel saepe cadendo.*

*Ap.* But neither force nor frequency of the Word prevail with us: and hardness of heart through unbelief will bring destruction.

Thus

Thus you know who are Unbelievers, what Unbelief is, how hainous a sin it is in the fruits and effects thereof, and how dreadful in the end and punishment of it.

II. This Use doth also reprove all presumptuous persons, that think they have a Buckler, when all proves to be but a *shield* of painted paper, or fig leaf, which can do us no good in a storm of Temptation, no more than *Adam* and *Eve's* clothing of fig-leaves could shelter them from the injury of a cold Winter-season, *Gen. 3. 7.* And here likewise we are to consider, What it is, whence it springs, how sinful it is, the fruits of it, and the end of it.

I do now proceed to the last piece of the *defensive Armour*, which is the fifth in order, *viz.* The *Helmet*.

*Exp.* The words are few and plain, only observe that an *Helmet* is a piece of Armour fitted for the defence and safety of the head, which we commonly call an *Head-piece*. Now a *Helmet* or *Head-piece* of Armour is either,

1. *Artificial*, wrought by the hands.

some skilfulful Work-man, and fitted for the heads defence: They were made antiently of Brasse or Copper, since of steell and iron, and that for the hardness, soundness and durableness of the mettall, *Æs enim est maxime durable*, it will abide blows without yeldance: and with such do soldiers use to arm their heads, as *Coliah* did, and *David* assailed, *1 Sam. 7. 5, 38.*

2. *Spiritual*, and this is the Helmet in the Text, and this is ascribed to Almighty God by the Prophet: *He put on Righteousness as a Breast-plate, and an Helmet of Salvation upon his head, &c. Isa. 59. 7.* Though these things are to be understood far otherwise of God, then of us, (though the Apostle here doth allude unto these terms) for the Prophet there doth describe God as a man of Arms, putting on his Armour, and fitting himself for the performance of some notable Exploits, and great achievements; and the meaning is, *That God doth undertake the care of his peoples Warfare, in their deliverance from miseries, temporal and eternal, and in the sub-*  
*version*

version and destruction of their enemies, that his power, justice, regard of his own glory, and tender affection to his people, shall as evidently appear and be seen, as goodly raiment, and glistering armour upon the body of one that weareth it, Psalm 93.1. and 94.1,2. and 98.2.

*Ap.* And have we no experience of this in our deliverances from the *Rump*, *Lambert*, and *Sectarian* party, and *Restitution* of *Government*.

But as this Text is applyable to us, so this *Helmet* doth point and direct us to some particular grace singularly useful for us in our *VVay* and *War* to salvation, and this grace is *hope of salvation*, 1 *Thef.* 5.8.

☞ And this hope of salvation purchased by Christ, by whose merits we are saved, and may lift up our selves (heads) as being already victorious in the combate which we are to fight, is as an *Helmet* of defence and glory to us.

*Ap.* And in this sense *Hope* is stiled the *Helmet of salvation*, both here in the Text, and also in that place, 1 *Thef.* 5.8.



and thus you have the meaning of the words, which being thus understood, gives us this Doctrine, viz. that

*A Christians hope is to him an helmet of Salvation: so that as a Soldier doth arm his head with an helmet against cuts and knocks, and other hurts which it may else meet with; so doth a true Christian arm and fence his heart and mind (the principal Essential part of man) against the manifold (furibundos insultus Diaboli Piscator in Isa. 59.7.) furious assaults of the devil. This hope we must take up, and make use of in this Warfare.*

☞ Now concerning this Grace of hope, something must be spoken for Explication, Confirmation, and Application of the point.

Now, 1. for *Explication.*

Defin. *Spes est extensio appetitus in appetibile.* Aquin. Hope is an extension or enlarging of the desire after something desireable; thus say the Schoolmen: This reacheth hope in the general, and this hope is varied, and may be either good or bad according to the nature of the appetite, and object of the same.

*Divines*

Divines come nearer, and say as *Augustine*, *Hope is a desire after something which we do believe we may attain to, or of some excellent good thing ( cum fiducia obtinendi ) with confidence of obtaining it :* and this Object of our Hope is attended with four conditions, viz. That it must be, 1. *Bonum.* 2. *Arduum.* 3. *Futurum.* 4. *Possibile.* 1. Good. 2. Hard to be gotten. 3. Future, *Rom. 8. 24.* 4. Possible to be attained.

*Ap.* So that a Christians Hope is a confident expectation of all good things promised to us both concerning this life, and a better in heavenly glory. *1 Cor. 15. 19.* *If in this life only we have hope in Christ, &c. But we rejoyce in the hope of the glory of God, (i.e.) of the felicity and happiness which they shall have in the presence of God, Rom. 5. 2. though at present they suffer, and others deride their Exultings.*

Or, Our hope in God for Salvation and future blessedness, is a Grace infused into our hearts by the holy Ghost, by which we expect all future good things, grace and glory, (*& mitigationem presentis crucis*)

*crucis, & liberationem*, as also the mitigation and deliverance from present miseries and afflictions according to the good counsel and will of God, resting upon the promises of God, and the merits of Christ apprehended by faith, *Psalm 40, 1. & 52. 9. & 130. 5, 6, 7, 8.* I have waited, and do wait, and yet will still wait for the Lord, more then they that waited for the morning; yea and let all Israel hope in the Lord, for with him is mercy and plenteous *Redemption*, *And he shall redeem Israel from all iniquities and calamities*, *1 Pet. 1. 13.* yea hope to end, for the grace to be brought at the revelation of Jesus Christ. *Hopes* eyes are upon God the donor and giver: Our salvation, (the *ultimus finis*) the last and best gift to us. Upon the means conducting thereto, as the *Auxilia gratie*, the manifold graces by which we do attain to salvation and blessedness.

You have heard the *Quid sit*, what this Hope is, and the definitions of the same both general and special, now for the causes of it.

1. The principal efficient cause is  
God

God, who is the giver of every good and perfect gift: He of his abundant Mercy hath begotten us unto a lively hope by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible, &c. 1 Pet. 1:3,4.

2. The instrumental cause is Faith, Heb. 11. 1. For hope springs from faith, as a branch from the root.

Ap. For because we believe in him, therefore we hope for all good from him.

3. The impulsive or moving cause of our Hope is, the manifold goodness and free benefits of God to his people, and the former favours to them, and to our selves, of which we have had so great experience.

He that hath formerly drank at a plentiful spring, will still hope to speed well there, when he hath occasion and stands in need of supply of water, and so may we here for support and succour.

4. The final cause or end of our Hope. 1. The *Glory* of God, in whom we place our hope, that must be promoted

moted by us, and exalted for his mercy and grace, *Isa.* 30. 18, 19. 2. Our own salvation and blessedness, for which we hope and wait upon him, *Ibid.* *Isa.* 30. 18, 19. 1 *Thef.* 5. 8. and thus for the causes of hope.

3. The Subject of it is a true Christian, and only such as are so: it is *spes piorum simpliciter*, the hope of the godly, (not of the wicked) living and dead, *Rev.* 6. 9, 10, 11.

4. The seat of it is the heart, which is *sedes Affectuum*, the seat of the Affections, not so much of the sensitive, as of the intellective part: of the Will especially, which is sometimes called *Appetitus mentis*, the souls appetite, *Polan. Syntag.* 598.

5: The place of it is most properly, (*& simpliciter*), the earth, and those that are living both in soul and body in this world, who hope for many things, 1. In *heaven*, there is only the hope of resurrection of the body to immortal glory, *&c.* then, there it will cease, and the compleating of all divine promises to the Church and people of God, as

*Rev.*



Rev. 6. 9, 10, 11. then it ceaseth. 2. In hell there can be no hope of *any good to all eternity*, to those damned souls chain'd and bound up to everlasting misery.

6. The Object of it is first and principally the *Lord*, Psalm 33. 22. and 38. 13. *As we hope in him, so we expect mercy, &c. from him.* His *Mercy*, Psalm 33. 18. and 147. 11. *Gods eye and pleasure is on such as hope so.* His *Word*, Psalm 119. 81. and 38. 15. *Else David had fainted.* And *Jesus Christ his son*, 1 Cor. 15. 19. If in this life, and then in subserviency.

All the benefits of God promised to us, and particularly *Beneficia, Venia, Gratia, Glorie*, of pardon of *all our sins* for the merits sake of *Christ*, 2 Cor. 3. 1, 2. being freed from the ministration of death by the Law. Grace, and all the benefits spiritual and corporal usually conferred upon men in that state, Psal. 25. 3. 11. *Hab. 2. 3. wait for it, (though it tarry) etiam si supra natura essent*, Rom. 4. 18. *Glory in a joyful resurrection, and in the state of glory*, Acts 2. 26, 27, 28. and 23. 6. and 24. 5. Rom. 5. 2. Tit. 3. 7.

7. The

7. The Adjuncts of it are. 1. *A preparation of Mind*, 1 Pet. 1. 13. 1 John 3. 3. *He that hath this hope purifieth himself.* 2. A holy Life. 3. Perseverance to the end, till the revelation of *Christ*, then it shall cease. 4. Assurance, and this ariseth from, and is grounded upon the *truth of Gods promises, the merits of Christ, the effectual omnipotence of God* that promiseth good, to perform whatsoever he hath promised, whereas mens promises, merits, and power of performance is as nothing.

8. The effects of Hope are many, for it makes men,

1. *The more godly.*
2. To think (*humiliter*) lowly of themselves, and *sublimiter*, highly of God, upon whom the hopeful man doth wholly depend.
3. To renounce our own merits, and to rest only upon free grace.
4. Assurance of future good by the mercy of God, and merits of *Christ* only.
5. Perseverance in our duty to God and man.

9. *Patience and joy in Afflictions*, Rom. 12. 2. 2. 13

9. *In quibus conveniunt & differunt fides & spes*, the agreement and difference betwixt Faith and hope.

Now concerning this *ninth particular*, consider, that,

1. *Saving faith* and *hope* do agree in the common efficient cause of them both, *viz.* The *holy Ghost*, for it is he that infuseth both into our hearts, adjoyning certainty and assurance, for each of them gives us the like assurance.

2. But the difference between them;

1. Faith begetteth Hope, and so is before it; but hope comes after, and is an individual companion of Faith.

2. Faith is perswaded that God spake truth: hope waits the occasion of time when God will discover it.

3. Faith is perswaded of the Truth of God, who can neither lye nor deceive, &c. and of all his Promises, hope expects patiently the performance of them, and that God will effect them.

4. Faith believes that God is our Father, Hope expects that he will represent himself to us accordingly.

5. Faith represents future things as present Hope waits for. Then

6. *Faith* believes that *Eternal Life* is given us, *Hope* waits till it come, and be revealed to us.

7. *Faith* is the foundation, and *Hope* resteth upon it.

8. *Faith* sustains feeds, and supplies *Hope*: for we cannot hope to have any thing from God, except we believe his *Promises*; and *Hope* by patient waiting, strengthens the weakness of our *Faith*, that that fail nor.

10. *The Opposites* are *Doubt*, *Despair*, hope in the *Creature*, and *humane inventions*, and all the vain hopes of evil men in, and for evil things.

Thus you have the, 1. Definitions. 2. Causes. 3. Subject. 4. Seat. 5. Place. 6. Object. 7. Adjuncts. 8. Effects. 9. The difference betwixt *Faith* and *Hope*, &c. and 10. Opposites of this Grace of hope, the helmet of salvation.

And thus much shall suffice for the explication of the point.

2. Now I descend to the second particular propounded, viz. *The confirmation of the point.*

1. It is frequently commanded in  
Scripture

Scripture, *Psalm 130.7,8: Let Israel hope in the Lord, with him is mercy: I need not multiply Scriptures.*

**I I.** It is highly commended.

1. *Good*, 2 *Thes. 2.16.* 2. *Blessed*, *Tit. 2.13.* 3. *Lively*, *1 Pet. 1.3.* 4. *Sure & stedfast*, *Heb. 6.19.* 5. *And by it we are saved*, *Rom. 8.24.* because hope is necessarily joyned with faith.

For we believe what we are not in possession of, but hope expecteth the performance in due time, so that it continues with us, till we have happiness in hand; and then hope endeth in fruition, and there determineth and ceaseth: Thus it brings us to heaven, Ergo, we are said, *To be saved by it.*

**III.** And eminently compared for its further commendation.

1. As here, to an *Helmet*, for durability and defence it fails us not.

2. To an *Anchor*, *Heb. 6.19.* for its usefulness in storms, and in the most trouble some times.

3. To a *Staff*, to lean and rest upon in our pilgrimage here, *Psalm 33.22. Isa. 50.10. Stay upon his God.*

**IV.**



## I V. And for instances.

1. *Abraham* above hope, *Rom.* 4. 18.
2. *David*, all along in the *Psalms*.
3. *The faithful in death*, *Prov.* 14.
32. *Isa.* 25. 9. *Jer.* 14. 22. *Rom.* 5. 2.
4. *Joseph of Arimathea*, *Luke* 23. 51.  
for the kingdom of God.
5. *The Disciples*, *Luke* 24. 21.
6. *St. Paul* of the Resurrection, &c.  
*Acts* 23. 6. and 28. 20; &c.
7. And the *Thessalonians*, *I Thes.* 1. 3.  
with patience of hope.

Now as we have the *Commands*, *Commendations*, *Comparisons*, and divers instances of Scripture, so we might raise divers *Reasons and Arguments* out of the Scriptures already cited further to acquaint us, why we should take this *helmet of salvation*; and thus, *hope in the Lord*, and persist therein.

## V. And these reasons do arise in respect of,

1. *God himself*, because he is our help and shield, He that plucks our feet out of the Net, *Psalms* 25. 15. and 33. 20. and because with him is Mercy, and plentiful redemption, *Psalms* 130. 7, 8.

2. *Our*

2. *Our selves*, because hope in God never shames men, *Rom. 5. 5.* (i.e) *Non frustratur sperantes*, hope in other things often doth, and we gain much by it; for we renew our strength, and become indefatigable, *1/a. 40. 31.*

3. From the *perseverance* and continuance in hope in it self; for we ought to persist and continue therein to the end, because the grace and benefit to be brought to us, is so great, *1 Pet. 1. 13.* because the whole world hopes for a Restoration; much more reason have we, *Rom. 8. 19. to 26.*

You have heard the point from this piece of Armour, *viz.*

Doct. *A Christians hope of salvation is to him an helmet, which he must take, and make use of in his spiritual warfare:* This point you have heard explicated, confirmed.

Now I do proceed to improve and make use of it.

3. I do now descend to the third particular propounded, *viz. the Uses.*

1. Use is of Reproof to those that  
P hope

hope not as they ought to do.

1. *Doubtful persons*, that fear God will not defend, nor deliver them in time of temptation, nor bestow eternal life upon them: True it is, that in us there is caule enough to doubt, when we consider our sins; but let us bewail this, and our Confidence may be in God.

2. *Despairful people*, that apprehend their sins to be greater than mercy can pardon: *Gen. 4. 13.* Thus did *Cain*; so those that had no hope, *1 Thes. 4. 13.* This is a great sin: Of this see my Notes.

3. *Those that hope in the creature*, as too many do. See my Notes of trust in God, or *In humane inventions and forged tales*, as poor superstitious persons and *Papists* do, who place their hope in the Saints departed, and in their *Reliques*, in *Bulls*, *Pardons* and *Indulgencies* of the *Pope*; in *Vows* and *Pilgrimages*, and a thousand other *Ceremonious Observations*. Or in their own merits.

4. This Use doth iustly reprove and condemn the *vain hope of evil men*, in, and

and after *evil things*: We are here in a *Labyrinth*, a *Maze*, an *inextricable way*: It were endless to speak of the *vanity of mens hopes*: Take but a few Instances.

1. *Balaam* (no doubt) hoped to *enrich and advance himself* by the *wages of unrighteousness*, according to *Balacks promise*, *Numb. 22. 17. 2 Pet. 2. 15.* but it proved otherwise.

2. And bloody *Abimeleck*, by the slaughter of his Brethren, made himself a *King*; but you know what his *End* was, *Judg. 9. 5, 6.*

3. *Ahab* hoped to compals *Naboths vineyard* to enlarge his *Homestall*, and to hold it also when he had gotten it, he did so, but he had and held it with a vengeance, *1 King. 21.*

4. *Zimri* (no doubt) when he had slain his *Mr. Elah King of Israel*, and reigned in his stead, hoped he had been safe enough, but *Omri* brought him to a desperate end, *1 Kings 16. 9, 10, 16, to 21. 2 Kings 9. 31. Had Zimri peace?*

5. *Athaliah* hoped that she had secured the Kingdom to her self by the slaughter of the Seed Royal, but she

found it otherwise, 2 *Kings* 11. 1.

6. *Sennacheribs* huge Army could not compass their design, but were miserably destroyed, no doubt, he hoped otherwise, 2 *Kings* 18. 19.

7. *Israels* hope in *Egypt* never did them good, *Isa.* 30. 2, 11, to 15.

8. And those that had made a Covenant with death and hell, hoped that all would be well enough with them, but they were disappointed, *Isa.* 28. 15. to 20.

9. Those *Husbandmen*, *Mat.* 21. 33, to 42. and *Luke* 20. 9, to 17. They slew the Heir, and did seize upon his inheritance, hoped that they had much advantaged (when they undid) themselves thereby. Why should I be endless in Instances that are innumerable?

*Ap.* All those hopes vanish and perish, and no marvel, for God hath spoken it, *The Hypocrites hope shall perish; and, Job* 8. 13, 14, 15. be as a *Spiders web*; his house shall not stand, &c. but be as a dying man giving up the Ghost, *Job* 11. 20. For God destroyes such hope, *Job* 14. 19.

Quest. So that we may ask the Question,



tion, (as Job. 27. 8.) *What is the Hope, &c. though he had gained, when God takes away his soul?*

*Answ.* Sure when death comes, *The hope of unjust men perisheth, Prov. 11. 7, 23. and ends in wrath. Psalm 112. 10. The wicked shall see, and grieve, and perish, and melt away; the desire (or Hope) of the wicked shall perish.* Such hopes are like dust or chaff, some or thin froth, smoke that is soon dispersed, or a Guest that stays but a day, saith the wise man, *Eccles. 5. 14.* Or like an *unfaithful man in time of Trouble, a broken tooth, and a foot out of joynt; Prov. 25. 19. saith Solomon.*

*Ap.* Should I bring these things down to our times, when should I end, and conclude this Subject! For how many did hope, that upon the death of the late King, both *Name and Thing, King and King-ship* hath been dead for ever; and that either *Anarchy or Tyranny, Stratocracy or Oligarchy, &c. viz. the Rump*, should have domineered over us for ever! And that *King, Kingdom, Settlement, or Free Parliament* conducting thereto, should never have appeared more!

Others had better hopes, and now God hath decided the *business*.

You know the point from this *helmet of salvation*, viz.

Doct. *A Christians hope of salvation is to him an helmet, which he must take, and make use in this spiritual Warfare*: This hath been explicated, confirmed, and applied in part. The first Use did reprove doubtful and despairful persons. The second, Those that hope in the Creature, in humane inventions, or in their own Merits. And thirdly, The vain hopes of evil men, in, and after vain or evil things. Instances of which are innumerable.

1. Balaam. 2. Abimeleck. 3. Ahab. 4. Zimri. 5. Athaliah. 6. Sennacherib. 7. Israel hoping in Egypt. 8. Those Covenanters with death and hell. And 9. Those Husbandmen in the Gospel, who slew the Heir, and did seize upon his inheritance, hoping they had much advantaged themselves thereby, *Mat. 21.* whereas indeed they utterly undid themselves by so doing, as it is evident to this day, (1600. years since.)

These nine Instances were propounded

ed unto you, with a brief *Application* to these times, and expression of the righteous Judgements of God against such *sinful and ungodly hopes*.

Thus far I have proceeded: I do now descend to the Uses of *Examination* and *Exhortation*, which you may conjoyn together for brevity sake.

The second and third Use of *Examination* and *Exhortation*, is *A Christians hope of salvation, a helmet*; then try, and examine your selves what Use you make of it. You have heard it opened in the Causes and Effects of it, &c.

1. Now do you importune God much for this Grace of Hope, *he is the Donor of this, and every perfect gift*; He is the *Fountain* of all good, and to him we must have recourse.

2. How do we cherish *Faith*, the *Root*, and *Instrumental* cause of this. *Faith* is a principal grace, as you have heard; Then use all means to strengthen it, and starve it not.

3. Doth our *hope of salvation* make us act the more strenuously and vigorously: For the, 1. *Glory of God*, from

whom we expect *salvation*, according to what we pray for, (*Orat. Dom. Pet. 1.*) *hollowed be thy Name; Glorifie him in all things.*

*Ap.* How can we hope for such honour from him, whom we wilfully dishonour daily! Be you exhorted and perswaded to mend what is amiss in this particular.

2. And for our own *Salvation* in the way of it, and in the pursuit of whatsoever may further the same.

*p.* These are the final causes and ends of your hope; do you answer them.

4. *Hope*, it is *Spes piorum*, and is appropriated only to the godly; See that you be such, these are the proper Bottles fit for such Wine: *The wicked have no hope, being without God in the world, Ephes. 2. 12. 1 Thes. 4. 13.*

5. What are the Objects of our hope? Is our hope fixed upon God, Christ, his Word, and his Mercy, Goodness, and the manifold benefits (*Venia, Gratia, Gloria*) of Pardon, Grace, and Glory, the fruits of his Mercy, and the streams of that fountain of living water: For the Mercies of God fail not.

*Ap.* Do we esteem the fruition of these the greatest Blessings: or is our hope set upon the world, the pleasures, profits, and preferments of the same.

1. *Sensual, and sinful pleasures* are as much as some (*Epicuri de grege porci*, Epicures and others do hope for.

2. With others; *Gold is their hope, and gain their godliness.* Job 31. 24. He did not so: And *Mammon* their God, Mat. 6. 24.

3. And the *Glory, Pomp and Preferment* of this world, have caused many to fall down, and worship the God of this world: This our Saviour refused.

6. How are our minds prepared, 1 Pet. 1. 13. and our lives purified, 1 John 3. 3.

1. To entertain such a perseverance, as is required of us, viz: *To hold fast our confidence, and rejoycing of hope firm and steadfast unto the end,* Heb. 3. 6. 14. And,

2. Such a full assurance of Hope unto the end, as is expected and desired by us, Heb. 6. 11. which must be accomplished by diligence, Faith and Patience, not slothfulness.

*Ap.* We must be at pains to reach this Assurance,



Assurance, and great diligence must be used to keep it free and full, without anxiety and doubting : Let this be your work.

7. What effects have this our hope of salvation wrought and produced in us? Are we hereby taught to be more heavenly minded? *Are our hearts there where our hopes are?* And are we more conformable to heavenly conditions and qualifications, there is perfect Peace, Unity, Amity, Love and Concord, all in agreement, and one God, and Father over all, who is infinitely good.

*Ap.* But we on earth have had many Masters, none of the best; and amongst our selves, are full of Fractions and divisions. *Machiavels* wicked rule hath had great power, influence and prevalence with us for many years, viz. *Divide & impera*, which hath been mightily acted by a Jesuited party, *Divide and Rule*. We have more resembled a wilderness of Bears, and Lions, wolves and Tigers, rather then a Paradise of God, a place of peace, where the Lion and the Lamb lye down in peace together,  
*Isa.*

*Isa.* 11. 6. to 10. and 65. 25. We have broken one anothers heads, and hands, and hearts, and Estates; and how all things have suited with this Helmet of Salvation, I leave to wise, experienced Christians to determine, *Tantane animis cœlestibus Iræ?* Great anger among heavenly minds, was strange to Heathens; The good Lord mend it now among Christians.

2. How much more humble are we then formerly; This is a *valley of grace*, *Capsula virtutum*, a Cabinet of virtues; the first step to heaven; to which God gives his grace, and then adds Exaltation.

*Ap.* Yet how few have, and embrace this?

3. How much *Self-denial*, all in reference to the things of this world, hath this *hope* wrought in us: Who denys himself the more, in respect of dishonest gain: Or willingly restores things unlawfully gotten. We hope for heaven, yet we would willingly hold the worst gotten goods on earth.

*Ap.* How these things suit, I know not.

*What*

4. What *Patience* upon earth in bearing Afflictions and Injuries? Hath our hope of heaven wrought in us?

5. And lastly, What *perseverance* in the performance of our duty to God and man; Have we been more serviceable to God, and more profitable, useful and beneficial to men then formerly? hath our hope of heaven enlivened our devotions to God, and *enlarged* our good affections, our *hearts* and our *hands in charity to men*? Or rather, have not we been like those desperate people, (*Jer. 2. 25. &c.* and *13. 10, &c.* and *18. 11, 12, &c.* see the places) who when the Prophet had reprov'd them for their sins, *&c.*

1. They answered him crossly and negatively, yea desperately; for they said, *Noah desperatum est*, (a desperate word) *q.d. the case is desperate, and we are at a point, there is no remedy, we are past cure, past care, and therefore we will do as we have done, &c. We have loved strangers and strange courses, and so we will do still; a prophane resolution.*

Quest. But what was their course and crime? I answer with the Prophet.

*An-*

*Ans<sup>w</sup>.* They committed two great Evils, *Jer. 2. 13.* And persisted in evil till their own wickedness corrected them, *vers. 19.*

They were, 1. like a degenerate plant of a strange vine, *vers. 21.*

Or, 2. A wild Ass in the wilderness that snuffs up the wind, &c. *vers. 24.* and yet they plead innocence, and said, I am not polluted, *vers. 23.*

2. So *Jer. 13. 10, &c.* They would walk after their own hearts, &c. till they became like a rotten girdle, good for nothing; though God chose them to be for a People, a Name, a Praise, and a Glory; yet they would not hear, nor obey, till God would neither pity, nor spare, nor have mercy, but dash them one against another, and destroy them, *vers. 14.* because they were so unchangeable in evil, like the Ethiopian or Leopard, that can change neither skin, nor spots, *vers. 23, 24, 25.*

3. So also, *Jer. 18. 11, 12.* They took up the like desperate resolution, ( and word *Noah* ) to walk after their own devices; to which they added, to devise Mischief against the Prophet, who gave them

gave them good counsel, &c. vers. 11. 18. So *Jer.* 42. and 43. and 44. 15, 16, to 20.

*Ap.* The places put, or compared together, give us the very exact picture and character of our *late Usurpers* : And how can such men wear *hope as an helmet of salvation* : Thus much for Examination and Exhortation ; I end with a word of *consolation*.

Use 4. The fourth Use of Consolation, is, to them that may hope upon *Experience*, as *Psalms* 78.9, 7, 8.

1. *They may be of good courage*, *Psalms* 31.24. *And have gladness*, *Prov.* 10.28. *And praise God for the light of his countenance*, *Psalms* 42.5. 11.

2. *May hope in trouble*, *Jer.* 14.8. *Lam.* 3.26. *In death*, *Prov.* 14.32. *when heaven and earth shakes*, *Joel* 3.26. *Luke* 21.28. 1 *Thes.* 4.16.

3. *They shall flourish*, *Jer.* 17.7, 8. *And rise gloriously*, *Tit.* 2.13.

Of the seven pieces of this Panoply, (or whole Armour of God) so necessary for us in our spiritual and *Christian Warfare* : You have heard five of them spoken



spoken of already, viz. 1. *A Belt.* 2. *A Breast-plate.* 3. *Shoes.* 4. *A Shield.* And, 5. *An Helmet.* All which I have opened, and applyed unto you: All which are especially *Defensive.*

6. I do now descend to the last two pieces, viz. 6. *A Sword.* And, 7. *Supplication and Prayers*, which are as well *offensive* as *Defensive*: of which in their order.

6. This sixth piece, is, *the Sword of the Spirit*, which is the Word of God, τὴν μάχαιραν τοῦ πνεύματος ἡ ἐστὶν ῥῆμα Θεοῦ: The words are plain, and easie to be understood; only note, that,

I. *A Sword* is either *Material*, or *Spiritual*.

1. *Material*, which is a sharp weapon used in War for offence or defence, so called.

*Defin.* And the Original word μάχαιρα is translated *Gladius*, a *Sword*.

*Etymol.* Now *Gladius derivatur a clade, quod ad Gladem sit Inventus, vel ad hostium cladem sit Gladius, proprie autem appellatus Gladius, quia Glam dividit, i.e. cervicem defecat; nam cetera membra securibus*

*curibus cæduntur collum gladio tantum;*  
Mat. Mart. p. 1030.

*Ap.* Now a *Sword* is called in *latine* by a name derived from a *word*, that signifies *Slaughter*, *Destruction* and *Misery*, &c. especially of an enemy.

☞ This hath been our Master a great while; and *Ergo*, we know it by woful experience too well, without any further Explication : But this is not the sword in the Text.

2. *Spiritual*, and this is the sword in the Text ; and is here said to be *The word of God*, and to this only we speak, for we have not to do with natural words, which men utter with their mouths by speech to express their minds one to another in this place from this Text.

This *Spiritual Sword*, the *word of God*; is either, 1. *Essential*, or, 2. *Theological*.

1. *Essential*, viz. *Christ*, the *Son of God*, the second person in the *Trinity*, by whom the *Will of God* is declared to the *Church*, as our minds are expressed to other men by our words. So *John* 1. 14.  
The

*The word was made flesh, and dwelt among us* : this is the Essential and uncreated word : and in Scripture, two special Attributes are ascrib'd as peculiar to the son of God, the second person in the Trinity :

1. *The wisdom of the Father*, Prov. 8. 14, to 36. 2. *The word of the Father*, John 1. 1. These two Epithites Christ claims to himself, & Mat. 11. 27. John 1. 18.

When he saith, *No man knows the Father, nor hath seen God, save the Son* : In this he assumeth to be his Fathers Wisdom : We are not wise enough to ascend to such an height. And to be his *word*, in that he revealeth, and doth declare him unto men ; In which respect, he is called a Prophet : And that Prophet, Deut. 18. 15.

2. *Theological or divine word from God to men*, viz. The holy Scripture of the old and New Testament, Luke 11. 28. And what is taught in them, and learned from them, Acts 11. 19. 2 Tim. 4. 2. *Preach the word, be instant, &c. Reprove, &c.*

Ap. This is a created and inspired word, to make us wise unto salvation, 2 Tim. 3. 15, 16, 17. 2 Pet. 1. 19, 20, 21: we

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have

have a sure word of Prophecy, &c. And this Word of God made known to us by Christ, &c. is,

1. *Good*, so said *Hezekiah*, 2 Kings 20. 19. though the Message was sad. And the Lord himself said, *I will perform my good word to you after seventy years*, Jer. 29. 10. and *Heb. 6. 5, 6*. Ye hear the danger of them that have tasted the good word of God, if they fall away: their case is woful. And this Word of God that is so good, is also,

2. *Pure*; Psalm 119. 140. *Very pure*, Ergo, Thy servant loveth it; yea, Every word of God is *pure*, saith wise *Agur*, Prov. 30. 5.

3. *True*, so said *David*, 2 Sam. 7. 28. In his devout prayer to God: And Christ himself in his most affectionate prayer to his Father, *John 17. 17*.

4. *Graciously*: All wondered at the gracious words of Christs mouth, *Luke 4. 22*.

5. *Precious*, yea, & that most of all when we want it, as 1 Sam. 3. 1. When there was no open vision: *Bona carentia*, &c.

6. *Sound*; a form of wholesome and healthful words *ὑγιαίνοντα*, such as conduce

duce to the health of our souls; 2 *Tim.* 1. 13. rather wholesome than toothsome; healthful than delicates; not tainted with Error or Heresie, with any false or corrupt Doctrine.

7. It is *quick* and *powerful*, and sharper then any two-edged sword, &c. Heb: 4. 12, 13.

I. Which most properly may be applied to Christ; For he is,

1. *Quick*, i.e. living, beholding the thoughts and actions of men, to reward them accordingly: To distinguish Christ from Idols, which can see, nor do nothing, *Psalms* 115. 4, 5, 6, 7.

2. *Powerful*, i. e. omniscient, and able to execute wrath upon the disobedient.

3. *And sharper then a two-edged sword*, which easily enters, and makes way for it self.

*Ap.* So Christ (who is omniscient) doth easily enter, see, and search the secret thoughts and inventions of the heart; for all things are naked and open unto the eyes of him with whom we have to do.

Q 2.

This



2. This is also appliable to the word of God made known to us in the Scriptures ; and that in all the fore-named respects : for it also is *quick* and *powerful*, and sharper than any sword, and is therefore styled, *The rod and spirit of his mouth*, Isa. 11.4. wherewith the Lord shall consume, and slay the wicked as with a sword, sharp and of two edges, as it is in Revel. 1. 16. where he speaks of Christ, and his Word to his Church, and to the Nations of the world : And as it is thus applyed to the Word of God, and of Christ made known to the world, so is it also,

3. To the Word of God in the *mouths* of his Prophets, Apostles and Ministers. See Isa. 49. 2. *He, i.e. God hath made my mouth like a sharp sword*; (as well as a Rod, as it is called before) where you must consider, that *Mouth* is put for the *Word* (of the Prophet) as it is frequently in Scripture : Gen. 45. 21. *He did,* (Numb. 3. 16.) *according to the mouth,* i.e. *Commandment of Pharaoh*. Moses numbred them according to the *mouth*, i.e. *The Word of the Lord*, as he was com-

commanded. Consider also ,

1. Who it was that made the Prophets mouth thus like a sharp sword, *it was God the Father*, from whom all power is derived and communicated to Christ, *Mat. 28. 18.* It is he only that hath made his word ( in the mouths of his Messengers ) to be a sword of All-sufficient power, and of admirable efficacy.

2. To what end and purpose their Mouths are made so sharp. I answer, To subdue mens souls to the obedience of it; even as men do subdue Nations by the power of a material sword: so by this spiritual sword, the Lord doth subdue us to the obedience of Christ : And it is so with the mouths of Gods Messengers, if you distinguish, of it objective, and have respect to the Objects and Parties whom it doth most concern, to this further end, *viz.* either for, 1. *Evil* and Destruction to the wicked, by denunciation and menaces of wrath against such. 2. It is for the good and salvation of the godly, by promises of Mercy and Goodness to them.

Q 3

3. And

3. And both these shall be thus effected, and brought to pass, by publishing that Word of God which is by him put into their mouths to these ends ; and all this shall as assuredly be fulfilled and effected, as if they had done it themselves, or had seen it with their eyes.

☞ This is the work of Prophets and Apostles, the Messengers and Ministers of Christ, to do and perform in obedience and subserviency to him ; and then they have done their duty : This you may see eminently in the Prophet *Jeremy* : *Fer. 1.9, 10. Behold, saith the Lord, I have put my words in thy mouth : To be as his mouth, Jer. 15. 19. To separate the precious from the vile.* Note, that God sends no dumb Messengers : *And he appointed the Prophet, and did set him over the Nations.*

1. For these ends, as above named, *to root out, or pluck up, to pull down, and to destroy, is also to build and to plant, Jer. 12. 16, 17.*

2. And by the same means before mentioned ; See God himself explaining this to the Prophet ; *Fer. 18. 7, 8, 9, 10.*  
If

*If he threaten a Nation, and they repent, then God will repent: And if he make promises to a Nation, and bless them, if they abuse all then, not that God repenteth as man doth through over-sight, or want of fore-cast, or out of fickleness and mutability of mind, for such grounds of Repentance are imperfections in man, and cannot befall God, Numb. 23.19. But God is said to repent, when he doth, as men use to do when they repent, 1 Sam. 25: 33,34. When he revoketh a doom that he had past, and stayeth the execution of a sentence formerly denounced, Gen. 6.6,7. God repented that he had made man, &c. 1 Sam.15. 11. That he had set up Saul to be King; which doom and sentence, as it was denounced, because of mans sin; so it is reversed, when man ceaseth so to do, the end being accomplished for which it was denounced, viz. that it might not be inflicted, as ver.7. So that as the School-men say, Repentance in man is a change of the mind or Will: But with God, It is the willing of a change, his mind and purpose abiding still the same, as Jer.20.16.*

*Reg.* Take the Rule, 1. *Gods Menaces* are denounced with a condition; if not exprest, yet secretly implied and intended, viz. of Repentance.

2. And his Promises likewise are propounded to people; though in absolute terms, oft-times conceived yet with the like reservation, viz. not to take place, but upon their perseverance in well doing, unto whom the same are made, *Deut.* 28. 1, 15. *The blessings and curses to the same people*; *1 Sam.* 2. 30. of *Elies* house, of *King Sauls* kingdom.

Thus you have seen this abundantly in the Prophet *Jeremy*: And for the Apostles, and others, see *2 Cor.* 2. 15, 16, 71. *We are a sweet savour of Christ, &c.* and 4. 7. *We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.* And *10.* 4, 5, 6. *The weapons of our Warfare are mighty through God.*

☞ See further the praises of this word ( *This sword of the Spirit* ) accumulated; *Psalms* 19. 7, 8, 9. That it is 1. *Perfect*, converting the souls; 2. *Sure*, making wise the simple. 3. *Right*, re-joycing



joycing the heart. 4. *Pure*, enlightning the eyes. 5. *Clean*, enduring for ever. 6. *True* and righteous altogether, more desired then gold, sweeter than honey: By these we are warned, *and in keeping them is great reward*, ver. 10, 11. *ejusdem*.

2. And the Word of God is usually compared to *Seed*, Luke 8. 5. And James 8. 18. *Of his own will begat he us, with the word of truth.* And it is styled, 1. Pet. 1. 23. *Incorruptible seed, by which we are born again, even the word of God, which liveth and abideth for ever*; Thus much shall suffice for the proof of this point. I might add Arguments.

1. *Excellency of this sword*, and that both in the offensive and defensive properties of it.

2. From the *Author* of it, viz. *The Spirit*. But these in the Application will have their further Amplification and Enlargement, *Ergo*, I descend to it. Uses are.

Use 1. The first Use informs us of the *Excellency of this sword* both for Offence and Defence, to the Enemy and our selves.

I. For

1. For *Offence* to the Enemy : See, 1. Satan ; For with this our Saviour wounded the Devil , *Mat. 41*. 2. The sins of great ones : How plain were the Prophets with Kings ! *Nathan* , *Micaiah* ; *Ezek. 21. 25.* with King *Zedekiah*. 3. Errors , Heresies , and evil Opinions. 4. Self-Interests and Unrighteousness. 5. And the unruly Transgressions of all. But now ,

1. *Satan* will try many tricks and wiles ; as *Balack* did by *Baalam*.

2. *Great ones* will endure no Controul , like the Princes in *Jeremy*.

3. *Error* pleads the Spirit.

4. *Self-Interests*, and unrighteous innocence, *Jer. 2. 35*.

3. And the cross Multitude, the vulgarity, are all for Tumults and Uproars, as *Acts 19. 24.* and are set on mischief, as they, *Exod. 32. 19*.

Thus concerning this *sword of the Spirit*.

You have heard that the *Sword* is either Material or Spiritual ; And this spiritual sword is either Essential and uncreated , or Theological, Doctrinal  
or

or Evangelical, created, and inspired, and conveyed from God to men. That this Doctrinal Word is good, pure, true, gracious, precious, sound and healing, Qui me sanum fecit, seu valetudini restituit, *Pal. Lex. p. 713.* Διδασκαλία ὑμῶν, *Doctrina sana*, 1 Tim. i. 10. The Apostle commands Timothy, To hold fast the form of sound words, ἵνα ὑμῶν ἡ ἀληθεύουσα λέξις, *Exemplar, (seu expressam formam) Habe (teneto) sanorum verborum quæ a me audisti, &c. Arias Montan. Pal. Lex. p. 712.*

7. This word is said to be quick and powerful, and sharper than any two-edged sword, Heb. 4. 12. which is applied to,

1. The Essential, uncreated Word, the Son of God.

2. The Word of God, and Christ to the world, called the Rod, and spirit of his mouth.

And, 3. To the Word of God in the mouths of his Messengers: 1. To subdue mens souls to the obedience of it: 2. To be for evil or good, death or life, destruction or salvation, to the obstinate or obedient.

*Ap.* And this is the work of Prophets, Apottles, and Ministers of Christ in all Ages, which himself doth explain to them: *Ier. 1. 7. At what instant I shall speak of a Nation.*

⚔ Not that God doth repent out of over-sight, or defect of fore-cast, or mutability of mind, as men do; but when he revoketh the doom he had passed, and stays the Execution what he had denounced: when his own end is accomplished, either in the Repen-  
tance of the wicked, or perseverance of the godly, &c. to whom, and to which end all the Menaces and Promises, Threatnings and Encouragements of God are made: All which Menaces and Promises are ever to be understood with the condition or reservation there expressed by Almighty God. How absolute soever they appear, or by us may be apprehended in their Terms or Words.

8. You have also heard the praises of this Sword, the Word of God, out of *Psalms 19. 7. 8, 9.* in six particulars.

9. And that it is usually compared to  
in-

incorruptible seed in several Scriptures.

10. And also the Arguments or Reasons of this point; viz. That,

Doct. *The word of God is the true Christians sword, wherewith he doth defend himself, and offend his spiritual adversaries: I say the Reasons do arise from its own Excellency in the use of it: And the Author of it, viz. The Spirit of God.*

Here the War is spiritual, and so is the Enemy, and so also is the Sword: All are spiritual; and Ergo, Thus suited one to another in this Warfare.

☞ But the Reasons will meet with a further illustration in the Application of this point: To which now I do now descend.

11. And the Uses of this point are of Information.

Doct. *The Word of God is the sword of all the faithful, wherewith to defend themselves, and to offend their spiritual adversaries, to withstand, repel, subdue, and cut off all Satans temptations, and other corruptions which war against our souls, 1 Pet. 2.11.*

☞ Now the Word of God is called  
The



*The sword of the Spirit*, because,

1. The Spirit maketh this Weapon to our hands, 2 *Pet.* 1. 21. For holy men of God spake as they were moved by the holy Ghost.

2. This Sword slayeth our spiritual enemies, *Isa.* 11. 4.

3. It is so sharp, that it pierceth to the dividing of the Soul and Spirit, *Heb.* 4. 12. of the Joynts and Marrow, yea of the Heart.

4. Because it is no carnal, but a spiritual Weapon: 2 *Cor.* 10. 4. The Weapons of our Warfare are not carnal, but mighty, &c.

You have a brief account of what hath been already done; we are now come to the Use & improvement of the point. You know upon this I entered the last day, but I could only name some particulars to you, not having time to prosecute any of them.

Of these therefore let me now speak a little more at large. The spiritual Enemies I then named unto you, were,

1. Satan. 2. The Sins of great ones.

3. Errours, Heresies, and evil Opinions.

4. Self.

Self-interests and unrighteousness. And,  
5. The unruly Transgressions and wickednesses of all people.

I. Use of Information : This Use doth inform us of the Excellency of this Sword in the use of it, both in the way of Offence and Defence, to subdue and support.

1. And for Offence, the first enemy to be encountered with, is,

1. Satan, He is a fierce, cruel and crafty Adversary; Of whom you have heard before, *vers.* 11, 12. This is he that encountered our Saviour in the wilderness, *Mat.* 4. 1.

In which Temptation you shall find him (*Proteus*-like) changing his skin, and acting a threefold person: but a Tempter he will be in every shape, still aiming at evil, and endeavouring to seduce men to sin.

1. He will be an Hermit in the wilderness, and will visit Christ as a friend to advise him: not to fast over-long, nor to hurt himself with hunger: and mark here the,

1. *Ἐνταῦθα Satana*, the Devils entrance upon

upon the ensuing Temptation.

2. *Artis asis Christi*, the Resistance of Christ thereunto: Christ had fasted long, and was now an hungred: and hereupon he takes occasion to begin: The devil takes Christ at the weakest: this is his practise still: note,

*Doct. As he did by Christ, so he will do by all: when we are weakest, then he will be busie at work with us to seduce and destroy us.*

1. The Devil observed the preaching of John the Baptist; *John 1.34. I saw, and bare record that this is the Son of God;*  
 2. And that voice from heaven at the Baptism of Christ, *Mat. 3.17.* Yet he doubted whether Christ was so indeed, and Ergo, now he comes to try, and sift it out by this Temptation: for saith he, *thou art now hungry*, which doth not befall to God, nor the son of God; But I will grant that thou art so, *Then turn these stones into bread*: for God can change the nature of things at his own pleasure: But if thou canst not do this, thou art neither God, nor the Son of God.

1. Mark how the devil strikes at the Deity

Deity of Christ, and at our Faith, by raising such a doubt.

*Ans.* But mark now the *Answer* and *Resistance* of Christ to this Temptation.

1. He doth not say, *I am God*, and so drive him away.

2. *But he takes up the sword of the spirit*, Deut. 8. 3. and therewith drives him away : for having granted that Bread ; and bodily food is the usual remedy against hunger ; Yet saith our Saviour, *There is no necessity for me to do so : For if I be the Son of God, know thou, That God is not bound to support by bread only, as Nature is, and men are by the ordinary way of provision.*

*Ap.* But he hath many other ways and means to sustain and nourish us withall : *Though here be no bread*, yet know ; it is not *Bread only* ; or other ordinary food that doth nourish any man, but by Gods appointment of it to that end, and blessing upon it ; Besides God can support and supply us miraculously, He can nourish us without any food, or put the vertue of food into other things ;

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and

and can make poyson to be both meat and medicine, *Mark* 16. 8. and *Ergo*, *Upon him will I wait*, saith Christ, and to let us do also: *Exit Satan*, he hath done with this shape, and this Temptation.

2. The Devil acts the part of a seeming Saint; a devout Zealot: *He will go (next) to the holy City*, and try what he can do there; *He taketh up Christ*, and carrieth him, as Gods Spirit did Philip, *Acts* 8 39. *He caught him away.*

Doct. Mark what the Devil can do, if God permit, he can carry away wicked men quick into hell: And wonder not that Christ suffered the Devil to carry him, who suffered his Instruments to crucifie him: When he had brought Christ thither, he sets him upon a Pinacle of the Temple, a place as fit, as dangerous, to serve his turn, to tempt our Saviour.

The City, the Temple, all here minded men of piety, of the true worship of God; and here the Devil will turn Deceiver; (and because Christ had foil'd him with Scripture before) he will cite Scripture too, and perswade Christ to leap down, upon the Reason alledged in *Psalm*, *Psal.* 91. 11, 12. Doct.



Doct. Note, 1. *we must take heed of Temptations in the Church, in holy places, and duties, in great Assemblies, as well as in the wilderness.*

The Devil did not cast Christ down, but bid him cast himself down.

Doct. Note, 2. *The Devil may tempt and perswade to evil, he cannot compel, Hoc tantum pertinet quod egit in principio, Seducere, &c. Iræneus.* The Devil cites Scripture, but withal, he adds and concealeth at his pleasure, (*viz.* Cast thy self down, and to keep thee in all thy ways, misinterpreteth, and misapplieth, averteth all, (as impious Hereticks, his Disciples do) *Mendacium abscondens per Scripturam, quod faciunt omnes Heretici, saith Ireneus.*

Note 3. *That no Temptation of Satan is more pernicious and dangerous, than that which is coloured with misapplied Scripture, and shew of sanctity; But beware the Devil and his Ministers when they are like Angels of Light, 2 Cor. 11. 14, 15.*

*Ap.* Thus the Devil perswaded Christ to tempt God, hoping to find him either to be an Imposter, if he received

hurt by the fall, or the Son of God by preserving himself in the fall.

*Answ.* But mark how Christ ( with the same Weapon, this Sword ( foils him again , by producing a general prohibition that concerneth all men ; *Deut. 6.16. Ye shall not tempt the Lord , q. d. It becomes none to tempt God, much less him whom I know, ( and thou doubtest to be the Son of God.*

☞ And then is God tempted , when ordinary means are neglected , besides and against the Counsel and Warrant of Almighty God.

*Ap.* And so should I do, if ( neglecting the stairs by which I may descend with safety , I should ( *Sponte, non iussus a Patre, solum a te provocatus, precipitem me dare vellem* ) freely at thy provocation without my Fathers command, cast my self down head-long , *Exit Satan,* the second time.

3. He acts the part of a mighty Monarch , and will try what great gifts will do ; and they use to do much , *Deut. 16.19.*

1. He takes him up into an exceeding high

high mountain; a fit place for ostentation, and to take the prospect and view of many excellent Things.

2. There he shews him all the kingdoms of the world, and the glory of them: *i.e.* The Excellency, Riches, Splendor, Beauty, and whatsoever is admirable in them; all these he presents to Christs senses, by Vision at least, else he could not do it.

3. All these he impudently claims as his own, and in his power to dispose of, & promiseth to give them all to Christ.

4. His only demand was, *Prostratus adora me*, do but fall down, and worship me, and all shall be thine.

*Ap.* A dangerous temptation, and made up of lies and mischief! how think you, would such a Promise have prevailed with many a Worldling.

*Doct.* Note, That the glory of the world is a choice bait of the devil to catch and ensnare mens souls.

But mark how Christ doth answer this his most abominable presumption.

1. To his Person, Ὁ ὄνομα Σατανα, *Abi Satana*, Get thee hence Satan, be gone

R 3 blasphemous

phemous Devil; This he spake with such Authority, that he durst stay no longer.

2. Then to his Temptation, he takes up the same Weapon, the Sword of the Spirit, as before, and out of those Scriptures, *Deut. 6. 13. and 10. 12, 20. and 13. 4.* which Christ citeth thus, *Thou shalt worship the Lord thy God, and him only shalt thou serve:* Thou thinkest that if I do not worship thee, then I am the Son of God: but if I do, then thou knowest I am not the Son of God: *Be gone Devil,* and know you, that it is an universal Precept and Command upon every Creature, *To give divine honour unto God their Creator.*

*Ap.* Thus the Devil by a threefold Temptation tryes to know who Christ is, whether the Son of God or not; and when all is done, he is forc'd to be gone, as wise as he came to him, without any satisfaction. Thus did he do by Christ, *viz.* He did act as a friend in the wilderness, or divine in the Temple, a mighty Monarch in the world with great promises, but prevailed not.

*Ap.*

*Ap.* And if he did thus by our Saviour, what will he not do by us? he will try all his wiles and shapes.

Hence is the great difficulty of our right using, weeling & arming this weapon well against him: For sometimes he acteth as the Prince of Darkness, then as the red Dragon, as an Angel of light, one while he tempteth to desperation, then to presumption, now he frights with Terrors, the frowns of men, loss of preferment; Then with promises of the worlds glory (if you will worship him) and of all desirable things, as he did by our Saviour.

He tryes every way to seduce and destroy us; and therefore we had need to learn the use of this Weapon very well, to be ready to repel his manifold and various Temptations: *Take therefore the sword of the Spirit, which is the word of God, to resist the Devil that he may flee from you, Jam. 4. 7.*

II. The second Enemy to withstand with this *Sword of the Spirit*, was the sins of great Men. How plain were the Prophets of old with Kings and Princes,



*Samuel* with *Saul*, *Nathan* and *Gad* with *David* about *Bathsheba*, and numbring the people; *Elijah* with *Ahab*, and with *Jehoram* also; so also was *Micaiah* with *Ahab*, and *Jehu* with *Jehoshaphat* for helping *Ahab*, so *Eliazer* also for his joyning with *Ahaziah*, *Shemaiah* with *Rehoboam*; and a Prophet with *Jeroboam*, and *Amos* also, *Hanani* the Seer with *Asa*, and another Prophet *Amaziah*, *Zechariah*, King *Joash*, and *Elisha* with *Jehoram*, *Jeremiah* with *Jehoiakim*, and *Ezekiel* with *Zedekiah*, and *John Baptist* with wicked *Herod*.

*Ap.* Thus Kings and Princes of old did hear and bear the Rebukes of Prophets; and those that did obey and reform according to their Counsel, did fare the better: And those that resisted and misused the Prophets for their labour, did but resist to their own ruine and destruction.

Now the only thing that makes it so difficult to manage this sword against the Mighty, is,

☞ Because they do so harden themselves against Reproof, and will endure

duce no controul. They are strait in *Asas* fit of anger, *2 Chron.* 16. for which he smarted: Or else in *Ahabs* fury, *1 Kings* 22. Or like the Princes in *Jeremiah's* time, that would never let him be quiet, but vexed him with one thing or other, *Ier.* 18. 18.

3. The Errours, Heresies and evil Opinions of all ages and times; These are another Enemy to be dealt with, with this Weapon: These are those Gordian knots that have always been cut asunder with this sword: For this, peruse the Rise, and Ruine of Errours and Heresies out of the Antients, and so from time to time.

1. Yet these strengthen themselves mightily with that resolution mentioned by *Augustine*, *Nondum persuadebis, etiamsi persuaseris*, They will not be converted, though they be sufficiently convinced.

2. They plead the Spirit as much as any, (but without trial) though it be as much of delusion as confusion; of which we have much experience.

3. They cite Scripture (this sword) abundantly, though miserably maimed,  
per-

perverted, misinterpreted and misapplied to that purpose, yet *they will not see wherein they fail*, though *heir defects and mistakes* be discovered with the clearest eye, and doomed to silence by the most impartial judgement.

☞ But it hath been their *usual course* to run themselves out of breath in their own endless Mazes, till they fall asunder, dissolve, and vanish to *nothing*.

4. The next enemy to encounter with this Sword, is *Self-seeking, self-interests, and Unrighteousness* of men. This practise is point-blank opposite and cross to that Grace of *Self-denial*, so much recommended to us by our Saviour Christ; *Luke 9. 23. If any man will come after me: and practised* by the Worthies of all ages, who have denied themselves in their own Will, Mind, and sinful Affections.

In the case of *Pleasure, Profit, Honor and Preferment*,

1. Thus did *Abraham; Gen 13. 8 In his Son, as well as in his seniority, to Lot his Nephew.*

2. *Moses. Exod. 32. 10. When God promised*

mised him so, and yet he did prefer the people before himself, chusing affliction, &c. esteeming the reproach of Christ, &c.

3. And Job 1. 20. In the loss of all he submits, and bleisseth God.

4. Wise Agur, Prov. 30. 2. I am more brutish, &c. and know not.

5. And the three Children, Dan. 3. 16. upon the utmost danger.

6. The Prophets, 1 King. 13. 7. That the man of God, Jeroboams reward, or Micah, Ahabs threatnings. Instance in Daniel, Dan. 5. 17. whom Belshazzars rewards could not divert from right Counsel, verl. 22. Dan. 6. 10. Nor fear of Lions from the service of God by prayer.

7. The Apostles, Mat. 19. 27. That forsook all to follow Christ; Take St. Paul for instance: Phil. 3. 7. Less then the least of Saints. Gal. 1. 16. He conferred not with flesh and blood, &c. Rom. 9. 1. He could wish himself accursed, &c. respective.

8. Yea and Iesus Christ himself, Phil. 2. 6. who in the form of God, &c. Mat. 26. 39. Not as I will, but as thou wilt, in his Agony.

9. Besides

9. Besides, *The Widow of Sarepta*,  
*1 King. 17. 12.* by her meal and oyl.

10. And *Esther the Queen: Esth. 4. 16.*  
*By her life, if I perish, I perish.*

11. *The Macedonians: 2 Cor. 8. 1.*  
*Who beyond their power:*

12. And those *Hebrews; Heb. 10. 34.*  
*Who took joyfully the spoiling of their goods:*  
*With many others which might be ad-*  
*ded to this Roll, Martyrs and Confessors,*  
*&c. who sought not themselves, but the Lord*  
*Iesus Christ, and loved not their lives unto*  
*the death.*

*Ap.* But, alas for grief, how many of  
 our times have walked quite contrary to  
 this *Precept and practise*; who have  
 fought rebelliously after higher places,  
 as *Korah; Numb. 16. 10. Absalom* and  
*Zimri* did: with many others. And  
*Bloodily* after the life of others, as *Saul*  
 did, *1 Sam. 20. 1.* And the *Philistims*,  
*2 Sam. 5. 17. Absalom, 2 Sam. 17. 3.*  
 And *Herod* did, *Mat. 2. 13.* And *Co-*  
*vetously* after the Estates of others, as  
*Ahab* and *Iezabel* did.

☞ And by these I mean the Church,  
 and *State-Robbers*, and *Plunder-masters* of  
 OUR



our times. 1. Who made a *Self-denying Ordinance*, yet minded and practised nothing less ; but acted the contrary.

2. Who did *enrich themselves* with their own unrighteousness, and the Ruine of the Nation, whilst they pretended nothing but the *Common good* , ( if you would believe them ) and never would have a settlement, but have continued our confusions, to their advantages.

*Ap.* But now if you draw out this *Sword*, and whet it against such : These will ward off their blowes, and shelter themselves, and say, *You aim amiss to strike thus at them, for they are innocent, and their intentions were good, that they had nothing but pay, providence, success, lawful prize, and due rewards for their service.* Their drift was to advance the Kingdom and Scepter of Jesus Christ, and to make a thorow reformation, when they acted and effected the deformation of all that is called *Good* , ( Was ever any Nation thus beguiled ! &c. )

These are just like those in *Jeremiahs* time, who pleaded innocence, and called themselves the *Temple of the Lord*, Jer. 2.

35. *Nothing but innocence and piety, when they were a cage of every unclean and hateful bird, Rev. 18. 2. A very den of Dragons, to say no worse.*

5. The last Enemy we have to encounter with this *Falcon, the Sword of the Spirit*, is,

☞ *The unruly wickedness, and headstrong transgressions of all sorts, especially the Rude multitude, and Vulgarity of the people, this Bellua multorum capitum, multitudes who are called, the beast of the reeds, (G'gnar Ghajath Cannæ, (i.) Increpa feram Cannæ, Ar. Mon.) Rebuke the beast of the reeds, or the company of spear men, the multitude of the bulls, with the calves of the people: Psalm 68. 30. Till they submit, &c. and scatter the people that delight in war: Which place is applicable to,*  
 1. *An unruly Army, ill set as Lambert was upon bad designs. 2. Or a rude rout of Vulgarity, bent and resolved upon any vanity or folly: You shall find them as unteachable and incorrigible as those Dragons amongst Reeds and Rushes in fertile soils, and great plenty of all things, Isa. 35. 7. Those Wild Bulls*  
 and

and Calves (Commanders and common Soldiers) here mentioned.

*Ap.* When multitudes (*Soldiers* and others, or both *Conjunctim*, united together) are set on mischief like those Idolaters, *Exod.* 32. 19. which cost three hundred mens lives in one day, they will not only raise uproars and tumults as *Demetrius* (with such assistance) did at *Ephesus* about *Diana*, *Acts* 19. 24. But there is no Action so heathenish or foolish, so barbarous or facinorous, that they will not be ready to act; remember what such did to our Saviour, *Mat.* 27. 20. And what such did in *England*, *Ian.* 30. 1648. to King *Charles* the first; such had need of rebuke, till they submit themselves, and till they be scattered by the hand of God, and of lawful authority.

I am heartily sorry that I must conclude this branch of this Use with an observation of my own experience, which is this, *viz.*

*That I have heard and read many Sermons of these our times:* In which if you do well view the subject of the discourse in  
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the Text ( under hand ) you may perceive a *Sword*, *Bright*, and *brandished*, drawn forth *glittering* and *shining*; and you would think it would do marvellous or wonderful Execution; but when it comes to the upshot, if you observe it, you shall find, as well as I, that the *Time-serving Preacher* hath learned the Art, to make the point of *this sword* so blunt, and the edge of it so dull, that it shall neither pierce nor cut, neither search nor hurt, no nor give any wound at all (in the sense of the Apostle, *Heb. 4. 12.*) to them that stand in most need of such a scrutiny. I am not ignorant that there are several kinds of preaching, viz. That there is a *soul-saving*, a *self-pleasing*, and a *time-serving*, or *men-pleasing* preaching.

1. The last, viz. The *Tim-serving* is best accepted; He that can daub with *untempered mortar*, and make pillows for mens elbows; that can cry *peace*, *peace*, when there is no peace, and with lies make the heart of the righteous sad, and strengthen the hands of the wicked by promising them life, *Ezek. 13.* The Apostle *St Paul* did not so, *Gal. 1. 10.*

These

These are the men that are most accepted, whilst they hate him that rebukes or reproveth in the gate, and abhor him that speaketh uprightly, *Amos 5. 10.*

2. The second of these, *viz.* The *Self-pleasing Preacher*, who doth improve all his Abilities, Parts, Learning, Reading, Pregnancy of wit, or Elegancy of speech, &c. for ostentation, more then edification, to set forth himself; such a man is a man of esteem: Though the religious, wise and judicious Auditors can say, *That he sought his own glory more then the Glory of God.*

☞ This *St. Paul* did not (though as well able as any) for saith he; *1 Cor. 2. 4. My speech and my preaching was not with enticing words of mans wisdom, but in demonstration of the Spirit, and of Power.*

3. But the first of these three, *viz.* The *Soul-saving Preacher*, is the only *He* that does the work, heals the wound, and effects the cure, though he hath least thanks for his labour, and is worst respected of all the rest.

☞ Yet this is he that hath best studied and learned the *Preachers charge*,  
S and



and is most careful to observe the rule of God. *Ezek. 3. 17. Son of man I have made thee a watchman unto the house of Israel: he hath learned not to be afraid of mens faces, nor dismayed at their words, though they be among briars and thorns, and dwell among Scorpions. Ezek. 2. 6. Jer. 1. 7. Whatsoever I command thee, thou shalt speak: This is his practise, and for succels and reward he waits upon God.*

And if I may out of unfeigned love to you all, and especially to all such as would gladly see the face of our late times, of themselves, and of their own souls (in reference to the Times) in a clear Crystal glasse, which will neither flatter you, nor detract from any.

I would recommend the renowned Sermons preached lately before Honourable Assemblies, and upon publick occasions, by that truly Reverend Dr. *John Gauden* Preacher at the Temple: of whom without prejudice of any others, (whose learned labours I have also read) I will only say (in reference to our late Times) as *Solomons* mother doth of the vertuous Wife, and that with little variation of  
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the words ; *Many Preachers have done worthily, but thou surmountest (or excellest) them all, Prov. 31. 30.*

You have heard the first branch of this Use of Information, informing us how to make use of this sword, by way of offence against our spiritual enemies, viz. against Satan, the sins of great men, Errours and Heresies, the unrighteousness of many, and the unruliness of the Multitudes who are set on mischief.

2. I do now descend to the second Branch of this use, which doth inform how this sword is Defensive of our selves.

1. In the very subduing of the enemies, this sword doth prove to be defensive of our selves. 1. *Gideon* overcame the *Midianites*, *Judg. 7.* 2. And *David* the *Philistines*, *2 Sam. 5.* 3. *Jehoshaphat* the *Ammonites*, *2 Chron. 20.* 4. *Asa* the *Ethiopians*, *2 Cron. 14.* 5. And the *Israelites* the *Canaanites*, *Num. 11. 2. 3.* All which was done by the Word and Direction of the Lord ; and by the right use of this Sword of the Spirit, as well as by the material Sword, the very overthrow

throw of their enemies, did produce the safety and preservation of themselves. So also, when all the godly (by the help of God, and this sword of the Spirit, which God hath directed us to make use of to that end) I say, when all godly men do overcome and conquer the flesh, the devil, and the worlds vanities: Even in so doing, they do defend themselves.

This is the first way in which this Sword doth prove defensive to us.

II. This sword is defensive, in that it doth instruct and furnish every man for his own proper place, calling and imployment of what degree soever; This is a teaching sword. 1. *Joshua* was made a wise and valiant Captain, *Josh.* 1. 2. *Hushai* was made a wise Counsellour, and overmatched *Achithophel* by this. 3. *Solomon* was made a wise King by this, *1 King.* 6 3. 4. And *Timothy* a wise Divine, *1 Tim.* 4. 18. 5. And the Husbandman is instructed by this, *Isa.* 28. 23. This is a study for all: For Kings. *Deut.* 17. 14, 18, &c. And all others.

*Ap.* Now the fitter any man is for his  
and

own lawful *imployment*, the safer he is : *Diligence in Duty is our safety*, and Satan hath the less advantage against us : The Bird upon the wing in *flight* is safe from *Gun-shot*, till she stoop to the lure ; the Bait laid for her, then she is in danger.

☞ David in his Wars, and Solomon whilest in pious Works of building the Temple, were very right in their way ; But when at ease , and out of good employments, each of them met with a fiery dart of the devil : The first by anothers mans wife, 2 Sam. 11. And the second by a multitude of Wives, 1 King. 11. 1. which made a wound, and left a scar , almost indelible , which before they were free from.

3. It is by the instruction of this sword , the word of God that Kings reign , and Princes decree justice , &c. Prov. 8. That Kingdoms are establisshed and prospered , yea the very foundations of the earth were laid, and the heavens establisshed, and all things governed by this Word : This is the best sword of defence for any Countrey, Nation or Kingdom , yea, and for the whole world : Where this is wanting, there is

no safety, but all goes to wrack; *The Nations are naked, and exposed to all kind of Trouble, Danger and Destruction,* 2 Chron. 15. 3, to 7.

☞ In this lies the hope of Englands happiness, and the misery and confusion of Infidels and Indians, through the want of this.

4. It hath a great influence upon life it self: For by it our dayes are prolonged, Deut. 32. 46 47. And the years of our life increased, Prov. 9. By this our ways are made safe, and our sleep secured, Prov. 3. 23, 24. And our life it self is given and defended hereby, Eccles. 7. 12. Wisdom is a defence, and money is a defence, but the excellency of knowledge is, *That wisdom giveth life to them that have it.*

5. By this Sword we do defend our ( selves in our ) best parts and abilities: For by this our Souls are converted, Understandings enlightened, Thoughts purged, Affections sanctified, Wills confirmed to the Will of God, Memories stored, Consciences cleared, Hearts changed, cheered and comforted, which before were as flint or Adamant.

6. With



6. With this *Sword* we defend all our Graces, Faith, Hope, Charity, Patience, Perseverance.

7. With this *Sword* we do defend our selves from and against Idolatry, Infidelity, Heresie, Strange Religions, Mens Traditions, Carnal security, Presumption in iniquity, Desperation of Mercy, Idleness, Evil Company, Pride and vain Glory, all manner of ungodliness and wickedness of Conversation usually practised by men in several kinds, as you may see more at large in Mr. Tho. Becons Book, intituled *The Governance of Vertue*, printed above an hundred years ago.

2. These things lead me to a second Use of Exhortation: For since this sword of the Spirit is so exceedingly useful, both for offence and defence.

1. Let us be perswaded, to let the Word of God dwell in us richly or plentifully as Col. 3.16.

2. And let us labour to be like *Apollo* mighty in the Scriptures, *Acts* 8.24, 28.

3. And to use this sword so well in our several Stations, Vocations and Occasions, as that according to our ability

and opportunity, we may become instrumental, that ignorant men may be instructed, disordered men reformed, dull Memories quickned, cold zeal inflamed, the afflicted comforted, and the distressed relieved, that error may be convinced, vice corrected, death may be avoided, and life eternal through Christ obtained. In a word to conclude; by this Word the righteousness of God is revealed, the Church is sanctified, and at last everlastingly saved, and glorified in heaven, so that we may well conclude with the wise man, *Prov. 8. 34, 35. He is a blessed man that heareth, attendeth upon, and gaineth wisdom by this word:* And with the Kingly Prophet his father, *Psal. 19. 11. That in the keeping (and making a right use of) this word, there is (true true safety, as well as) a great reward.*

7. This verse leads me to, and gives us in the last piece, viz. the 7th. of our spiritual Armour, wherewith to resist these mighty enemies before cited: And this seventh piece of Armour is propounded last, yet not as the least, and most useles piece of the rest, but of great concernment

ment, in reference to all the rest: For we are commanded before; *Vers. 10, 11, 13.* To be strong in the Lord, to take unto us, and to put on the whole armour of God; and how shall this be done without prayer to God to help us herein? Besides, how shall we get any good, either in the way of offence or defence by all the former pieces, *viz. Truth, Righteousness, Gospel, Faith, Hope,* and the sword before named, if God do not furnish us with them, and give us wisdom and strength to make use of them aright, until we have gained the victory: Therefore to all these (to bring up the rear) and also to arm you compleatly, add this seventh and last piece of our spiritual armour, *viz. Prayer and Supplication*; betwixt which (I think) you need not make use of that nice distinction betwixt them, *viz. That Prayer is put for Deprecation of some evil or temptation that it might not overtake us. And Supplication is an earnest request to God for his help and grace against the evil of Temptations that may befall us: 1 Cor. 10. 13. There hath no temptation taken you, &c.* So Paul did

did, 2 *Cor.* 12. 8, 9. both the words being promiscuously used, and usually taken for the same thing.

Now this last piece of our armour is both offensive and defensive; it subdues our enemy, and supports our selves; and this Prayer and Supplication, *προευχὴ καὶ δεήσις*, *Oratio & Obsecratio*, Arias Mont. Thus conjoynd together, do intimate to us the very nature of Adoration, when any one doth humble himself before God, and doth ask any thing of him, and doth imply,

1. An acknowledgement of the *Omnipotency*, &c. of God and Christ, and Ergo doth *adore* and *obsecrate* him as the only God and Saviour.

2. And of his own *Indigence*, which sets him upon *supplication* for help; and this is the first condition of *true prayer*.

The conditions of Prayer are divers; you have had the first: And,

2. The next is, when you must pray, *ἐν παντὶ καρδίᾳ*, *Always*,, (i. e.) in every opportunity, as oft as necessity requires. When *Evils* and *Enemies* invade and assail vs, we had need fly to God, and have recourse

recourse to Christ for help, *Psalms* 50.15. *Call upon me in the day of trouble, I will deliver,* *Luke* 18.1,7,8. That men ought alwayes to pray.

Note, That he speaks of free, voluntary prayers, and occasional; Not of the ordinary prayers of the Church, or several Families; nor in favour of them that are ever babling, as the (*Euchite*) praying Hereticks, who rejected all Ordinances, Vocations, *Alsted. Dr. Sclat. p. 508.*

III. Prayer must be in the Spirit, the holy Spirit is the procreant cause of our prayers, and our own spirits must be set to work also: it must not be only with our lips or in Hypocrisie, as they did, *Esay* 29. 13. that drew near God with the mouth, and with lips, &c. but with a faithfull understanding and devout mind, that is, intent upon God, and apprehendeth his promises, *Est enim spiritus Anima orationis, ut anima est forma, & vita corporis, corpus sine anima putidum est cadaver, sic Oratio sine spiritu,* Zanchius.

IV. It must be conjoyn'd with vigilancy and perseverance, watching thereunto with all perseverance, as Christ saith



saith, *Mat. 26. 41. Watch and pray, that ye enter not into Temptation.* This implies a Fervency, that we be not dull, languid and tyred with praying, but to hold out constantly.

V. It must be accompanied with Charity for others, as well as for our selves: It must be for all Saints, all our fellow-Souldiers militant here on earth, those triumphant in Heaven need them not. These prayers that are charitable and fervent, are very prevalent, *Jam. 5. 16, 17, 18.* the effectual, fervent prayer, *&c. Elias* is an instance of such prayers.

Note, None are so good, but that they stand in need of prayers, And for Enemies, see *Mat. 5. 44. Luke 6. 27, 28.* as our Saviour Christ, and Saint Steven the first Martyr, did, *Luke 23. 34. Acts 7. 60.*

I. Now if you ask me what prayer is, I answer, *Quid sit.* Prayer is the Request of a soul lifted up to God, in the Name of Jesus Christ, for something suitable with Gods Will, on the behalf of our selves and others, in assurance to be heard, and accepted by him, and returning thanks accordingly for mercies obtained.

2. It

2. It is the soules Request to God, for strong desires of heart go for loud cries in the Eares of Almighty God. *Moses* did thus at the Red sea, he lift up his heart to God, and the Lord said, *why cryest thou unto me*, *Exod. 14. 15.* When *Moses* spake no word, but in the earnest desire of his heart; So *Hannah* prayed for a Son, *1 Sam. 1. 10, 11, 12, 13.* in her heart, though her voyce was not heard, *Eli* heard her not, but God heard her, and granted her Request, *Ver. 19, 20, 26, 27.* So *Nehemiah* ( 2. 4. ) did, when he attended at the Table, and it succeeded well, *Non vox sed votum, &c.*

II. These Requests, Desires, and Liftings up of the heart, must be only to God, *Deut. 6. 13. Thou shalt worship the Lord your God, and him only shall you serve.* And prayer and praise, are a special service of God, *Psalme 50. 14, 15. Offer unto God Thanksgiving, &c. and to also, Call upon me* (saith God) Not go to Saints and Angels for help, *Esay 63. 15, 16. Look down from Heaven* (saith the Church) doubtlesse thou art our Father, though *Abraham* be ignorant of us, and  
*Israel*

*Israel* acknowledge us not, and in thee only the Fatherlesse findeth mercy, *Hos.* 14.3. In vain (therefore) it is to pray &c. to Saints and Angels.

III. They must be in the Name of Jesus Christ, (not of the Saints, &c.) *John* 14.13, 14. and 15, 16. and 16. 23, 24, 26. In my name, *i. e.* Through my Mediation, for my meric sake, I will do it, *i. e.* I will hear, and grant your Requests, because I am able to perform it, *to whom the Father hath committed all power*, *Mat.* 28. 18.

IV. And all must be suitable, and according to the Will of God, and to his Glory, *1 John* 5. 14. *This is our confidence, that if we ask any thing according to his (not our) will, he heareth us.* We must learn of our Master, who said, *Luke* 22. 42. *Not my will, but thine be done.* And did the same throughout his whole life, *John* 4. 34. and 5 30. and 6. 38. And taught us to pray, *Thy will be done*, *Mat.* 6. 10. *Luke* 11. 2.

V. And all that we thus desire on the behalf of our selves and others, must be with assurance. For he that cometh to God,

God, must believe that he is, and that he is a Rewarder, &c. Heb. 11.6. and this is the ground of our confidence, 1 *John* 5. 4. And thus we are to draw near to our High Priest, Jesus Christ with a true heart, in full assurance of Faith, having our hearts sprinkled from an evil conscience, &c. Heb. 10. 21. 22. We must not be like them, mentioned in *James* 1. 6, 7, 8. *wavering, doubtful, and double-minded, &c.* so as to question the Attributes of God, and whether he be able to save us, or will do it? Such a doubting excludes Faith and makes us like a wave of the Sea, driven with the wind, tossed and broken to nothing.

☞ Thus you have heard what prayer is, and the Definition thereof opened to you in the several Branches of it. If you ask, *Quotuplex sit?* I answer, 1. *Mentall* only, in the Elevations of the thoughts and desires unto God without voyce, as *Moses* did, *Exod.* 14. 15. and *Nehemiah*, *Ver.* 2, 4. 2. *Vocal*, when by words we expresse the desires of our hearts. Such was Christs prayer, who in the dayes of his

his flesh offered up prayers with strong Crying and Tears. *Heb. 5. 7.* 3. Vital (o. Real) (say some, *Oratio vitalis* (which is in a continued good life, *Semper orat, qui semper bona facit.* Gloss. Good works call for, and procure blessings, as some sinnes cry in the Eares of the Lord. But the Apostle speaks of *Prayer*, properly so called, which consists in the two former kinds, Neutral, Vocal: There is *Vox, sanguis, & Sodomorum*, *Gen. 4. 10.* and *18. 20.* and *19. 13.* *Abels* blood, and the sins of *Sodom*, cryed loud for vengeance.

Now, if the desires be continual, Or we omit no set-times and seasons of prayer; Or pray frequently, as occasions require, or necessary Employments permit: Or, without ceasing, *i. e.* without fainting, *Luke 18. 1.* Or, besides solemn and set-prayers, we make use of Ejaculations, darting out our desires unto God, which may be done at any time.

In all these wayes we may be said to pray alwayes, or continually, because, in all this diversity, is no contrariety: and in all these we do lift up our souls, *Psalme 25. 1.* and pour out our hearts like water before



before the Lord, *Jam. 2. 19.* In simplicity, and plentifully, as the Clouds do the Rain, or the Springs of water their streams; and that in the Night as well as in the Day, at all times, and upon all occasions.

These things premised, lead us to the point of Doctrine, viz.

*Doct. True Christians (who are spiritual Souldiers in this war) must pray to God frequently and fervently, to Repel (or Remove) such Evils: and to gain (or obtain) such good things as are necessary for the souls or bodies of our selves, or others.*

I. This is frequently commanded us, we have Precepts in abundance. Take a few: *Psalm 27. 8. and 50. 15.* When God said, *Seek ye my face*, Davids heart said, *Thy face, O Lord I will seek.* It were well if our hearts were in this tune; *Call upon me in the day of trouble*, *Esay 55. 6.* *Seek the Lord, and call upon him while he is near*, *Mat. 7. 7. and 11. 28.* *Ask, and it shall be given you. Come unto me, saith Christ, all ye that labour and are heavy laden, and I will give you rest. James 5. 13, 14, 15, &c.* Is any afflicted, let him pray

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Again, *is any sick*, let him take the like course, prayer will save them. Hence the Apostle exhorteth, *1 Tim. 2.1.* That first of all, *πρῶτον πάντων δεήσεις*, *Obsecrationes*, *προσευχαι* *Orationes*. *Εντεύξεις* *Postulationes*. *Ευχαισιαι* *Gratiarum*, *Actions*.  
 1. Supplications against evils. 2. Prayers for good. 3. Intercessions, for others. 4. And Thanks be for all: *1 Kings* good, or bad, *Jer. 29.7.* All these must be made, and performed, and that for all men, *i. e.* All kinds of men, *Jewes*, *Gentiles*, *Bond*, *Free*, *Believers* & *Infidels* *Friends* or *Foes*, *Great men*, or *mean ones*, *publick* and *private*. Or all sorts and manners of men, howsoever qualified or conditioned. Especially for Kings; 1. Because the most eminent and highest in Authority, upon the well or ill management of whose Government, much of the safety, or danger of the Church & Nation doth depend, & 2. If they be not so good men as we could wish them, yet we must pray for them (as *Israel* in captivity was to do for *Babylon*,) though not out of any special affection to such a State. Yet in regard of our own interest and share

share in the common Rest and quietness of a Nation; In which as in a Vessel, wherein we are all Embarked, *Jer. 29.*

7. Thus are Supplications and Prayers, &c. to be made for all Men.

I I. Of this you have a Cloud of instances, a multitude of Examples that have led us the way in this practise of Prayer: *viz.* Patriarchs, Prophets, Apostles, and others mentioned in Scripture, have been abundant in prayers, both for themselves and others: a few Examples may suffice instead of many; *David prayed seven times a day, Psa. 119. 164.* and praised God, & *Daniel thrice, Dan. 6. 10.* (as also *David* did) *Psalms 55. 17.* Nevertheless the great danger he was in by a Decree. *Anna* served the Lord with fastings and prayer, night and day, *Luke 2. 37.* continually as occasion was offered. And our Saviour himself withdrew himself from other company, and spent whole Nights in prayer to God (besides his ordinary and daily Devotions) *Luke 6. 12.* to teach us vigilancy, and perseverance in prayer. Oh what should we do in this kind for our own

Salvation, seeing Christ hath spent whole Nights in prayer for us. *Amērose* in *Luke* 15. 6. And how should we bewail our backwardnesse and sluggishness hereunto, and herein. And to this (*viz.* To our frequent and fervent prayers) we have as many promises & performances (in manner) as we have Precepts, and Precedents, Commands and Examples. Take a few: *Psalme* 91. 1, 15. Because he hath set his Love upon me, therefore I will deliver him, and set him high, he shall call upon me, and I will answer him, be with, deliver and honour him; Mark, how love to God, and prayer to him are conjoin'd, and God enables us to pray, and then answereth us. *Esay* 65. 24. Before they call I will answer; and whiles they are yet speaking, I will hear, i.e. and I will be more forward to grant then they to crave more ready to answer then they to ask. And did not God do thus by David, *Psalme* 32. 5. I said I will confesse, &c. and thou forgavest the iniquity of my sin; David was in the Future, God in the preter tense, *Daniel* (10. 2.) Daniel was mourning three full weeks, an Hand touched

touch'd him, &c. and told him, that from the first day, &c. his words, prayers, were heard; This was a good Hand (of an Angel, or Seraphim at the least, *Esay* 6.6,7.) and how good is that God who putteth forth such an Hand for the strength, encouragement, and comfort of his servants. And that prodigal Son, *Luke* 15.18. He is resolving to go to his father, to submit and ask mercy; the father saw (yet a great way off) & had compassion & ran, and fell on his neck & kissed him; the Father made more hast to meet him with mercy, then the Son did to seek it. And are not these great encouragements to this Duty? and is it not thus ever? Before the time cited to you, *Daniel* was praying, &c. and whiles he was so employed, the Angel *Gabriel* flies to him with an Answer, *Dan.* 9.20 to 14 So *Acts* 10.44. while *Peter* spake the holy Ghost fell on all them that heard the Word; yea when he began to spe k. *Acts* 11.15. Christ hath confirmed these Promises of God with *Amen, Amen.* *John* 16.23. *Verily, verily, &c. Whatsoever ye ask in my Name, &c.* So that you may make the



case general, which you have *Psalm 34. 4, 5, 6. I sought the Lord and he heard me, and delivered me from all my fears, &c.* This poor man cryed & the Lord heard him and saved him out of all his troubles; Thus every prayer-full man.

To these Precepts, Presidents and Promises, &c. you may add Reasons and Arguments: in respect of

I. God him self, because he is the God able to save, and he alone, *2 Kings 19. 15. to 20.* Thus *Hezekiah* prayed, and mark the answer, and the successe he had, *v. 20. to 37.* So *David*, *Psalm 63. throughout, O God, thou art my God, &c.* Because he is good and ready to forgive, and plenteous in mercy unto all that call upon him, *Pf. 86. 3, 4 5. to 11.* This is the Nature of God, *Thou art good, and dost good, saith David, Psa. 119 68. Ergo, we pray as he, Arise for our help, and redeem us for thy mercies sake, Psalm 44. 29.*

He is a God in covenant with us, by a covenant of Grace, *Pf. 89. 3. I have made a covenant with my chosen, &c.* Therefore we have recourse to him, saying with the Church, *Esay 64. 9. Behold we beseech thee, we are all thy people.*

II. Our

**II.** Our selves, and our own Estates :  
How do our manifold wants, in both :  
1. Spiritual, and 2. Temporal ; Things  
which are continual call upon us for this  
Duty.

1. In respect of temporal things: how  
many miseries and sorrowes doth poor  
man meet with, that all may say as *Da-  
vid* did, *Innumerable evils have compassed  
me about, &c.* and *I am poor and needy*, *Ps.*  
*40. 11.* and have need therefore to pray  
as he there; *v. 11. 13, 17. With-hold not  
thou thy tender mercies from me, O Lord, &c.*

2. But if we have the affluence (A-  
bundance) of all earthly blessings, how  
soon may the Arm of strength be dried  
up as *Feroboams* was, *1 Kings 13. 4.* and  
all things else turned and changed in us :  
Our wisdom into phrensie, or folly or  
bruitish madnesse, *Ahitophel*, *2 Sam. 17.*  
*23. Nebuchadnezzar*, *Dan. 4. 31, 33.* and  
our best perfections turned into defects :  
sight into blindnesse, hearing into deaf-  
nesse, memory into forgetfulnesse, &c.  
health into sicknesse, wealth into want,  
plenty into scarcity, when God doth  
break the staffe of Bread, *Ezek. 4. 16.* By

either : 1. Preventing us of Bread, Or  
2. Changing the vertue of it, and other  
food, so, that we shall eat and not be sa-  
tisfied, *Hos. 4. 10.* peace into trouble, and  
life into death : and if all these be not  
sanctified to us, how soon are we made  
worse by them, and are the more exposed  
to *Satans* snares and temptations : Thus  
for temporal blessings, and for spiritual  
Graces and blessings how many do we  
want; and are yet wholly without them,  
besides the use of them all how requisite  
growth of them, and encrease daily, how  
necessary? and our perseverance in them,  
to crown all with comfort, and the effi-  
cacy of all the means of Salvation, *as to*  
*our good*, and *to become a Saviour of life un-*  
*to life*; All is to be had from God, he  
only opens the heart, *Acts 16. 14.* He did  
of *Lydia*, else *Paul* may plant, *1 Cor. 3. 6.*  
but God only gives the encrease. Our  
Faith is but weak, our Hope but faint,  
our Obedience imperfect; our resoluti-  
ons, vows, promises, purposes, how va-  
riable are they? and how apt to change?  
the woful experience of many sick per-  
sons when recovered, and many troubled  
Con-

Consciences, when comforted, who have revolted from all to sin again, doth speak too much to this. 5. And our lives, how short, and how momentary.

5. And lastly, The very shortness of our lives which are but for a moment, and our own inability, as of our selves, to bring any thing to perfection.

All these do call upon us, and invite us earnestly to be importunate with God for his help from above to strengthen, and confirm us.

And since our lives are so short, to pray and do, as *Psalm 39.4,5. Lord make me to know mine end, and the measure of my days. Psalm 90.12. And teach us to number our days that we may apply our hearts unto wisdom:* and may learn of the Apostle to *redeem the time*, because the days (of our lives) are evil, *Ephes. 5.15.*

III. Others, whether *Friends* or *Enemies*.

I. For *Friends*: How many elected, are yet uncalled; remaining in darkness! How many weaklings are there in the body of Christ, that need thy aid in this kind! And how many fainting under the cross

cross, being feeble-minded and comfortless : *Compassion must move us to do as we are commanded, James 5. 14. viz. To pray one for another.*

3. And as for *Foes*, (whether men or devils) we know they are many, and mighty, and crafty, and cruel, violent and insolent, aiming at our destruction : Therefore we had need to pray. *Psalms 25. 19. Lord consider mine enemies, for they are many, and they hate me with cruel hatred : And deliver us not over unto their Will, for they breath out (nothing but) cruelty, Psalm 27. 12..*

And thus in respect of our selves and others, there will be everlasting Use of this Armour, and that in several kinds.

*522 h<sup>o</sup> with  
3. Luke 11  
1. Th<sup>o</sup> 5: 17  
p. 5: 12: 21  
1. Th<sup>o</sup> 5: 17  
6. 1. Th<sup>o</sup> 5: 17  
2. Th<sup>o</sup> 5: 17  
138:*

1. Prayers or Appreciations for blessings.  
2. Supplications or Deprecations against evils, either felt or feared, that they may be prevented or removed. 3. Intercessions for others. 4. To all which we must add Thanksgiving, in reference to all, as occasion is offered, and success comes in; as they are in part named here in the Text, and all of them conjoynd : *1 Tim. 2. 1, 2.* In that serious  
Ex-



Exhortation of the Apostle, *That first of all Supplications, Prayers, Intercessions, and giving of Thanks be made for all men, &c.* You have had reasons from God, our selves, and others.

4. Now add a fourth Reason, which is the last, and which ariseth from, or is in respect of the duty of Prayer in it self, and its excellency in the Cause, End and Effects of the same.

1. In the Cause, *viz.* God himself: It is the Lord that sets us on work to the performance of this duty by Precepts and Promises: And he only doth effect this in us by his holy Spirit. *Rom. 8. 26, 17. who helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit it self doth inform, and ad us hereunto, and in the duty.* And this is very welcome and acceptable to him, which he prefers before other sacrifices, and calls for as for Musick. *Can. 2. 14. Let me hear thy voice, for it is sweet.*

*Ap.* These are the pleasant harps and sweet perfumes which he delights in, *Rev. 5. 8.* Here be the golden vials full of Odours or Incense; and this must needs

needs be excellent, which hath such acceptance with him.

2. In the *End* of it, *viz.* The Honour and Glory of God: He is set up, and magnified in our prayers to him: And in his Answers to us: Prayer gives him the honour of his greatness, and us the experience of his goodness.

3. In the *Effects* of Prayer, which are marvellous: There is so great an *Efficacy*, and such an invincible force in prayer, that it is said of Prayer thus: *Vincit invincibilem, ligat Omnipotentem*, it conquers the invincible, and bindeth the Omnipotent; overcoming him that overcometh all things. Do but mark what God saith to *Moses*: *Exod. 32. 10. Deut. 9. 14. Let me alone (or suffer me) that my wrath may wax hot against them, and that I may consume them.*

*Quest. why, what could Moses do to hinder God, or stay his punishment?*

*Ans.* Surely nothing by the prevailing of humane force above divine, but by condescending of divine Grace to the desires of the godly: as *Gen. 32. 24, 25, 26. In Jacobs wrestling by powerful*

erful prayer, *Hof. 12.4.* Hence *Israel*, and the destruction of *Sodom*, *Gen. 19. 22.* Nothing could be done till *Lot* was gone: His presence and prayers prevent it.

*Ap.* Oh how much are the wicked bound to the godly for their company, and the godly to the Lord for his benignity, who spares them in such a common calamity, as he did *Noah* before; See *Isa. 65.8.* *As the new wine is found in the Cluster, &c. destroy it not for a blessing is in it; so will I do for my servants sakes, that I may not destroy them all.*

1. Prayer is truly styled *Consolatio flentium, cura dolentium, & Sanitas Egrotorum*, a comfort for mourners, the joy of the sorrowful, and health for the sick.

2. Prayer hath a faculty of singular prevalency: it is like the gift, which is as a precious stone, (or a stone of grace, *Eben-chen, Lapis gratiae*, *Arias Mont.* in the eyes of him that hath it, (whether *Giver* or *Receiver*) whether soever it turneth, it prospereth, it maketh room for a man, *i. e.* It gets him favourable audience, and exalts him to honour,  
*Prov.*

*Prov.* 17. 8. and 18. 16. of these we have daily experience : and the like we may say of Prayer , *It prospers, it make room for ; and honoureth us.*

This piece of Armour is of admirable use, viz. Prayer, and that in the way of Offence and Defence.

I. *Offence*: Of which take a few instances ; by this it was that,

1. *Moses* overcame *Amalek*, *Exod.* 17. 10. to 14.

2. And *Israel* the *Canaanites* and *Midianites*, *Judg.* 6. 7 &c.

3. By this *David* frustrated the Council of *Achishophel*, *2 Sam.* 15. 31. and 17. 23. (so mayest thou of the Devil against himself) and conquered his enemies often, *Psalms* 56. 9.

4 *Abijah* *Feroboams* mighty Army, *2 Chron.* 13. so that five hundred thousand chosen men of *Israel* were slain, *vers.* 17.

5. And *Asa*, *Zerah* the *Æthiopian*, with his Host of a Million, (*2 Chron.* 24. 9. to the end ) and three hundred Chariots.

6. *Jehoshaphat* the multitude of *Moab* and

and *Ammon*, and that without a blow stricken, 2 *Chron.* 20. 6, 17. or any fight at all.

7. *Hezekiah*, *Sennacherib*, and his *Assyrians*.

8. And wicked *Jehobabaz* was relieved by prayer from the cruel oppression of *Hazael* and the *Syrians*, 2 *Kings* 13. 3, 4, 5.

*Ap.* There is no way more ready to subdue an enemy, than by prayer to the Almighty.

☞ And without doubt it is as effectual against spiritual as corporal enemies.

1. The Devils were cast out in the Gospel, *Mat.* 17. 18, 21. 2. And that *Pythoness* dispossessed by the Apostle *St. Paul*, *Acts* 16. 16, 17, 18. 3. And this piece of Armour, viz. Prayer and Supplications, is here prescribed against the Wiles, Assaults, and violent temptations of the Devil in every kind, so that the devil hath no weapon so sharp against us, but this is able to break the point, and dull the edge of it, so that it shall not be able to hurt us.

And as it is thus Offensive to an enemy.



my of what sort soever, so it is no less defensive of our selves in many respects. In the very way of Offence it serves for our Defence; For that in the fall of such enemies, when they are brought down, *we rise and stand upright*, Psalm 20.8.

I I. And in the way of Defence, prayer is very prevalent to,

1. *Save us from the wrath of God, as in the case of Sodom and Zoar, the Israelites, Exod. 22.*

2. *Deliver us from the imminent dangers, as in the case of Jacob from the wrath of God, and inveterate malice of Esau, Gen. 32. And the Children from the furnace.*

Dan. 3. *Daniel from the Lions den, Dan.*

6. *Jonah from the whales belly, Jon. 2.*

*The Apostles from prison, Acts 5. 18, 19.*

25: 26: *Peter, Paul and Silas, Acts 16. 18, 19. when fast in the stocks.*

3. *Supply us in multitudes of Cases, viz. Abraham with a son Isaac, Daniel with wisdom to interpret dreams, Dan. 2.*

*And a revelation of the future times, Dan. 9. Elijah with fire to consume his sacrifice, 1 Kings 18. 38. with water to refresh the earth, and change of weather, Jam.*

5. 17, 18 ; And fire to devour them that came to apprehend him, 2 Kings 1. Elisha with the Spirit of Elijah doubled upon him. By this Isaac obtained a Son, viz. Jacob. so Rachel a Joseph, Anna a Samuel, Manoah a Sampson, Zacharias a John, and Elisha a son for the Shunamite woman. M. Anton. Emperour, Rain for his Army, per *legionem fulminatricem*, Alsted. T. cat. p. 731. And Nehemiah with commission for the repair of Jerusalem.

4. Removal of judgement, as by Moses from Israel, Gen. 32. That Prophet, 1 King. 13. 4, 6. Amos 4. 7, 1, 4, to 7. From Grasshoppers and fire. Nineveh from misery and utter destruction, Jonah 3.

5. And lastly, Prayers have been marvellously effectual to the working of wonders and miracles : For by this Joshua stopt the Sun in his course, Josh. 10. and Isaiah brought the Sun back ten degrees, 2 King. 20. Sampson had water out of a Jaw-bone to revive his spirits when spent, Judges 15. to 20. And Samuel procured Thunder and Rain in wheat harvest, 1 Sam. 12. 17, 18. Elijah and Elisha raised the dead, viz. the widow

of *Zareb*, and the *Shunamites* sons, *1 King.* 17. 17, to 24. *2 Kings* 4. 18. to 38. And *Peter* and *Paul* did the like by *Dorcæ* and *Eutychus*, *Acts* 9. 36. to 42. And our Saviour himself made use of this piece of Armour, when he raised *Lazarus* from death, *John* 11. 11.

Now if you put all these together, and cast up the sum, viz. Preservation from Gods wrath, Deliverance from dangers, Supplies of blessings, Removal of judgements, and manifold wonders wrought and effected by Prayer. You cannot but say that all these tend to the Defence, Support, Encouragement and Security from and against all the fiery darts of the devil, and opposition of wicked men, and whosoever it is that doth withstand our souls.

And will you see all these fulfilled in one example, then take the instance of *Elisha* *2 Kings* 6. 14, 15. to 19. where for Offence you have an Army smitten with blindness: And for defence an Army of *Angels*, and heavenly forces discovered for the aid of the good Prophet. In which the before named particulars  
of

of defence do admirably appear, and all do confirm the conclusion of *St. James*; *Jam. 5. 16. The effectual fervent prayer of a righteous man availeth much.*

And thus you have had the Reasons and Arguments of this point, *viz.*

*Doct. That true Christians must pray to God frequently and fervently to repel such evils, and to obtain such good things as are necessary for the souls, or bodies of our selves or others, which is founded upon four Pillars, or such a foundation, which (like a three-fold cord, Eccles. 4. 12.) is not quickly broken, viz. In respect of God, our selves, others, and the duty of prayer in itself.*

I now descend to Application, and to improve all in the Uses.

Use I. The first Use is of reproof.

1. Such as neglect this duty; Many are so prophane, that they are very like *David's Atheistical fool, Psalm 14. 1, 4. They do little less than say in their hearts, there is no God, It is no wonder therefore, That they call not upon the Lord, as vers. 4. For he that cometh to, and calls upon God, must believe that he is, &c. Heb. 11. 6. Sure*

men are senseless of their own wants, and Neighbours afflictions, or of him that should help them, or else they would never be so careless in this as many be. Personal grievances are many, publick calamities have been abundant, and that both in forreign Countries, and in our own land. How hath the Church and State been endangered, and the whole Nation afflicted and oppressed? But where have our Prayers been the while? What help have we contributed this way to their relief? Bewail this neglect; Miseries may be removed, remedied by Prayer; if not, I am sure, they will be mitigated, sanctified, and sweetned by it: and yet which is worst of all, I fear there are too many, *That seldom think or call upon God otherwise, then by cursing and swearing, &c. thereby blaspheming that glorious and dreadful, or fearful name of the Lord thy God; at which name all ought to bow and tremble, Deut. 28.58.*

*Ap. It is no wonder if to such, all blessings be turned into curses, their table into a snare, &c. Psalm 69.22, &c. 109.*

The



The Word of God a savour of death unto death, and the means of salvation, an occasion of their damnation, 2 Cor. 2. 15, 16.

II. Others there be, who from the decrees, providence, and appointment of God, do argue and dispute against this duty, as in other cases also, *viz.* of *Repentance, an holy life, &c.* they do to their own destruction; For say they, *God hath determined what he will or will not give, to what purpose then should we pray?*

Gods ordinary providence and the appointment thereof, do not exclude, but include second causes, as the means of their accomplishment. *It is by his appointment that we have life, yet we must make use of food and raiment. That the earth is fruitful; to which there is a concurrence of the stars influence, the heat of the Sun, the moisture of distilling, and refreshing showers.*

And this knitting the first and second causes together, is so indissolvable in the appointment of Almighty God, that without them, the effects do not ordinarily follow.

So our *Prayers* for Gods blessings, though they be no natural *Causes* of them, yet they are a means appointed by the Will of God to obtain them: Neither do we pray to alter the disposition of God, but to obtain what he hath ordered to be obtained by the prayers of his servants.

He hath decreed the victory, yet the Soldier must not cast off, or run away from his arms: so in many other cases. *Vid.* Alsted. Theol. Cat. pag. 727. So in the significations of Gods *secret will*, *Precepts* and *Promises* are ever conjoynd together: And if the duty commanded be neglected, *the blessing promised is not obtained*: See *Jer.* 18. 7, to 11.

*Ap.* It hath been the practise of the godly, that when they have been most certain of obtaining, they were most instant in praying, *Isaac* had a seed promised and renewed, yet he prays, *Gen.* 25. 21. And *Elijah* knew when rain would come, nevertheless he prays instantly to obtain it, *1 King.* 18. 42. So must we also.

God so promieth his blessings, that  
he

he will have them obtained by prayer ; that it may not be said of us, as of them, *Isa. 4. 2. Ye have not, because ye ask not.*

Here its true, *Spare to speak, and spare to speed.*

III. Others neglect this duty out of Conscience and sense of their own *vileness* and unworthiness, and *Ergo*, dare not presume.

1. But since God hath so honoured us, as to command us, let us not be guilty of unthankfulness and disobedience.

2. And we present not our prayers in our own righteousness, *but in his great mercies, Dan. 9. 18.*

3. And to this end the Lord hath provided us a Mediator, his own Son Jesus, in whom he doth accept our persons and prayers.

IV. Others are discouraged, and omit the duty, because of their *weakness* and *coldness* in prayer, and want of words to express their desires, &c. I answer, *Qui non est hodie, cras minus aptus erit.* but sighs & groans are the best Rhetorick in prayer, *Rom. 8. 26.* God bears with

Solecisms and Barbarisms : Better break the Rules of Grammer, then of the holy Ghost, and his Cannon. Weak performances is better then whole omission. We know not how God may quicken our dull affections : *But we know we have an Advocate with the Father, 1 John 2.1. propitiating for our sins, and imperfections in prayers, Rev. 8.3.4.*

You have heard in the former Use the reproof of such as either neglect or argue against this practise, that out of sense of their own vileness, or fear of their weakness, are beaten off and discouraged from the performance of this Duty, and so restrain prayer from before God, as *Eliphaz* charged *Job*, but not truly, *Job 15.4.* and withhold from God this Worship due unto him. These things lead to a second Use of Exhortation.

Use II. This second Use exhorts us to the constant practise and performance of this duty : To which we have so many precepts, presidents, promises and performances as have been before mentioned in the proof of the point, and to  
put

put on this piece of Armour, to set upon the use of this Excellent Gift, and to exercise this Grace which so much concerns us. And to this, I hope, I need not urge many Motives to perswade and excite you, as if you were backward, since all the Reasons before-named to confirm the Point, do sufficiently invite us.

Hence Motives arise from the greatness, and goodness, and the loving kindness of God, in covenant with us : and *Ergo, ready to do us good*, were enough, to which you may add this, the necessity of prayer, which in respect of us is absolutely necessary (*ἀπλῶς*, *Simpliter*, & *Absolute*) as a part of divine Worship due to God from us, In, and after this present Life, for ever, and to all Eternity.

I I. Our own wants and weakness, deficiency and uncertainty of, either having, or enjoying corporal, temporal, or earthly, or spiritual, supernatural, and heavenly Blessings and Graces, the good things from above, but only according to the good Will of God, and the measure of his gracious Dispensation towards us;  
besides



besides the manifold fears and feelings of evils, which our short lives are alwayes obvious to, and never free from. These may very well send us to the fountain of all good, the Rock of Ages for our supply, safety and security.

Thus the manifold wants, weaknesses, evils and troubles, that we with others have experience of, should be as wings or spurs to our devotions: Hence it is said, *precatio sine Malis, est avis sine alis* (*Alsted. Theol. Cat. p. 728.*) We are apt in prosperity to cease our flight, and slack our pace in our prayers, till winged and spur'd on by afflictions: or if we consider others, whether they be Friends, and what need they have of our help this way: Or Foes, and what need we have of help against them: These may well put us to seek ayd from above to help us, both according to our necessities.

IV. The duty of prayer in it self, and the excellency of it in the cause, end, and effects.

It is God that sets us on work, he is the Author & Efficient cause; and Christ his

his Son hath taught us, he is our Tutor herein, and the Holy Ghost doth enable us in the service, and shall we be negligent? And if Christ himself was so often in prayer in the dayes of his flesh, & did offer up so many supplications with strong crying & tears, *Heb. 5:5, 6, 7.* to testify, that God his Father was the Author and Fountain of all good, *Mat. 11. 25.* To obtain of his Father the Fruit and Efficacy of his Ministry, *Jahn 17.* For strength to undergo his sufferings, and to compleat the work of our Redemption, *Luke 22. 41.* And that by his Example (as well as Precept) he might animate us hereunto, that so we might follow his steps.

¶ *Ap.* Consider then, if he did thus, who was most holy, had the fulness of the Spirit; how much doth it behooove us, that are poor miserable sinners, that are destitute of all good) but what we have by divine Dispensation (to supplicate earnestly at the Throne of Grace for help and supply in every kind: And since all the most Renowned Worthies in all Ages that ever we Read of, *Patric*  
*archb,*

archs, Prophets, Apostles, &c. were all frequent and fervent in this Duty; let us then excite our best abilities hereunto: For except we ask as we are commanded, *Mat. 7. 7.* how can we think to obtain blessings, either corporal or spiritual, earthly or heavenly Mercies, all which are necessary for this present life, and for a better life which is to come. This motive we have from the Cause.

2. From the End of our prayers, *viz.* the *honour and glory of God*; sure the common sense of all, as Men or Christians, will send the Creature to the Creator, the Redeemed to the Redeemer; the sanctified and saved ones of the Lord, to the Sanctifier and Saviour of souls, to return (with that Leper) thanks: yea, that *honour, praise and glory* which is due for so great salvation. This is done best by our prayers and praises: This is the best we can do in the way of Requital in our Requests to him; in asking and praying we do acknowledge, and advance his greatnesse and goodnesse; and in our praises, his Bounty and Grace, who hath respect unto the poverty and necessity of  
his

his servants, doth give us his Spirit to help our infirmities, *Rom. 8. 26.* and doth make us sharers in the intercession of Christ, *Esay 53. 12. Rom. 8. 34. Heb. 7. 25, 26.* by which we have audience and acceptance to our persons & prayers, as if both were qualified with full perfection; and as it is God that put us upon this work of prayer, and we in performing it do aim at the honour and glory of God.

III. So if you have Respect to the effects of faithful prayers: they do (in a sense) *overcome the invincible God*, and do *minimally* oversway that power which is unresistable, as in the case of *Jacob* with *Esau* his inveterately hating Brother, *Gen. 32.* and God had done the like for a filthy *Sodom*, and her polluted Sisters, had they had but ten righteous persons among them; and Prayer is a piece of Armour of admirable use, both in the way of *Offence*, and subduing our Enemies, whether corporal or spiritual: Of which we have many instances, and of defence, and that divers wayes: It shelters from the wrath of God; it delivers from many danger;

dangers ; it supplies with blessings of several sorts in many cases ; it removeth judgements felt or feared ; and it worketh Wonders many times to the amazement of the Spectators and Observers. Of all which you have many Examples in Scripture, and all which do in a manner concenter in the deliverances of *Elisha* from the great Army (or huge Host) of the *Syrians* : and the extream fury of King *Jehoram* ( the Son of *Ahab* ) who sent a Messenger to cut off the Prophets head, because his wickednesse and abominable Idolatry, had provoked God to send a great famine upon *Samaria*, 2 *Kin.* 6. 14, 15. to 19.

☞ Mark ( in this Prophet ) how the Messengers of God are lookt upon and dealt with. If there be any evil Occurrences in a Land or Nation, they are laid in the fault, and must bear all the blame as it befell *Elijah* before him, 1 *Kings* 18. 17, 18. But from both these great dangers, the Lord delivered *Elisha*, which are accompanied with many Favors: the favour of God ; freedom from danger ; help from Heaven ; fears remov'd ; Tyranny of *Jehoram*



*Jehoram* ) disappointed, v. 31. 32.

☞ All these Motives from God, our selves ; others : and the duty of prayer in it self, may abundantly suffice to put us on, and spur us forward to this duty (to which, neverthelesse we are so naturally backward) and all which I have urged from the Reasons, though in another way. So that to the Wonders effected by Prayer ; I shall only add a Remarkable Example or two, recorded by the Antients in other Histories : the first I shall make use of, is,

1. The Army of *Marcus, Aurelius, Antoninus*, Philosophers (a great persecutor of Christians in the second Century) was so distressed five dayes together for want of water, and otherwise in great danger, being encompassed with their Enemies. A President of the Army acquainted the Anxious Emperor, who was much troubled at these things, that there was nothing which Christians could not obtain of God by prayer ; and that in the Army there was a Band of Souldiers, all of them Christians. Hereupon the Emperor requested their prayers ;

ers, which they did speedily perform, and falling down upon their knees, and pouring out their prayers to Christ, upon a sudden a plentiful Rain was sent from Heaven which abundantly refreshed the Army. But (on the other side) it terrified their wicked Enemies with Thunder, Lightning and Hail (*ignis specie & similitudine*) like fire. Upon this their successe in prayers the Emperour (much amazed, and astonished) did highly honour the Christians, and (*in perpetuam rei memoriam*) for an everlasting memorial of the same, he called that Legion (*Κεραυνοβόλον Fulminatricem*) the Thundering Legion; and afterwards he wrote an Epistle to the Senate of Rome, to certify the strangeness of the thing: saying, *Semel atque se Humi abjicerunt, Deumque precati sunt (quem ego ignorabam) Statim & calo pluvia delapsa est, &c.*) As soon as the Christians did cast themselves down upon the ground, and prayed to that God (*whom I knew not*, said the Emperour, but am ignorant of) there in came down abundantly: And here upon he made, and published Edicts in Favour of  
of

of the Christians, *Alsted. Theol. Cat.* p. 731. and *Chronolum*, p. 179. This befell in the second Century. (*Cirum. annum Dai* 170) *Simf.* pag. 23.

I I. The second History that I shall make use of in this kind, *Cenr. 4. Circ. An. 381. Theodosius (Magnus) the Great*, who had occasion to make War twice against (*Regicides* shall I call them, or) the Murtherers of good Emperours. The War was against *Maximus the Tyrant*, and *Andragathius* the Captain of his Army, who slew *Gratianus* the Emperour; and then (as it is usual) he usurped the Empire of the West, whom having subdued the Emperour prevailed against him. *Maximus the Tyrant* was justly punished with death; and *Andragathius*, seeing no way to escape, threw himself headlong into a River, and so desperately ended his wretched (and blood-guilty) Life, *Judas-like*.

His second War, was against those Rebellious Traytors, *Eugenius* and *Arbogastus*, who had strangled the good Emperour, *Valentinian the second*, lying in his bed. In the beginning of his bat-

tel against them, the good Emperour *Theodosius*, was very hardly put to it, or bestead, at the first; But he had recourse to God by prayer, prayer all the Night (*Jacob-like*) in which he fought, *magis Orando, quam feriendo*, more by prayer then by any other armed power, or Forces: So, that the Lord sent a mighty tempest of Wind, which blew so vehemently in the Face of *Eugenius* his Army, that their Darts were turned back by the violence of the Wind into their own Faces, the Tyrant *Eugenius* fell down before *Theodosius* to beg pardon, but was slain by the Souldiers at the Emperours Feet. Thus judgement without mercy is for them that shewed none, *James 2. 13.* And *Arbogastus* the Traytor (the Author and Master of mischief) being out of all hope of safety, slew himself; Thus, *evil shall hunt the violent man to overthrow him, and bring him to destruction, Psalm 140. 11.* & the man that doth violence to the blood of any person shall flee to the pit, let no man slay him, *Pro 28. 17.* For blood lies heavy upon the Murtherer, & will bring him to an untimely End in despite of all

all his Friend : and indeed, none must, or can hinder it.

☞ *Annotations* upon this miraculous support to the Emperour from above; the Poet *Claudiam* wrote those Verses, (though no Christian)

*O Nimium dilecte Deo cui Militat*

*Aether,*

*Et conjurati veniunt ad classica venti.*

Englified thus :

O Gods belov'd, whom power *Aereal*,

And winds come arm'd to help, when  
thou dost call.

Sure thou art much belov'd of God, to whom the *ayr* and *winds* bring *ayd* against thine *Enemies* ( or come in with *ayd*, &c. These Verses are variously cited by several Authors. See *August. de civit. Dei*, l. 5. c. 26. with *L. vives Comment. Alsted. Theol. Cat.* pag. 732. *Simpf. Hist. Cent.* 4. p. 67.

*Ap.* In the end of these before-named, and their violent deaths, Observe, what may be expected by such : but the usual End of Traytors, Tyrants and Vürpers, and what mercy should be shewed unto them, more then to those *Husbandmen*,



who conspired together, saying, *This is the Heir, come, let us kill him, and let us seize on his Inheritance, that shall be ours, and thereby we shall be rich, Mat. 21.33. Mark. 12.1, Luke 20.9. But how long did they hold and enjoy the Inheritance, and what was the end, and final event of this Conspiracy, &c. the Lord of the Vineyard came, ere long, and miserably destroyed those wicked men, and did let out his Vineyard to others.*

This must be the End of wicked and Blood-guilty men. Have we had none such in this Nation within these twenty Years? and could they think, that it was so often written in vain, that the *spoilers of others must be spoyled themselves*, *Esay 33.1. Eze. 39.10. Habak. 2.8. and they that take the Sword (in unjust Quarrels, and without a just Calling according to the Ordinance of God) shall perish with the Sword*, saith our Saviour, *Mat. 26.52. yet Peter drew his Sword in a very good Cause, one would think. Causes of War had need to be well examined before Men fight, spoyl and kill, else there will be a retaliation of such things, Jer. 25.14.*  
 God

God will Recompence men herein, and with what measure men meet to others, it shall be measured to them again, Mat. 7. 2. For, he that leadeth into captivity shall go into captivity, or be led by others, he that killeth with the Sword, must be killed with the Sword. In the mean time, here is work for the prayers, the patience, and the Faith of the Saints, Rev. 13. 10.

☞ These things may encourage us to be unwearied in prayer; For faith, patience, and prayers, work wonderfully still, as in former Ages, on the Churches behalf, and have we not lately had experience of it. For, do we not think, that prayers had not the most powerful Efficacy in the great Alteration, who God in much mercy hath made in our Land in *May* last, *An. Dom. 1660.* Yea, and that besides, and beyond any other military Force: in reducing the King, *Charles the Second*, to many Years banished, and the Ancient Government of the Kingdom so long, and so miserably oppressed, and spoiled by cruel and wicked Usurpers, and that contrary to the cursed intentions of so many, and beyond

the very hopes and expectations of all men, in so strange a way.

*Quest.* And why did God do this, but to derise and justifie his manifold promises to Kingdomes and Nations, in that case so frequently?

*Sol.* All which you may sum up in that short Sentence of the *Psalmist*, *Pla.* 34. 6. with the variation of one word: This poor Nation cryed, and the Lord heard and saved, or delivered us out of all our troubles, *Sit Deo & Gloria.*

Thus you have had the Uses of Reproof to sundry persons, and of Exhortation with divers Motives to perswade us thereto. To these I shall subjoyn some Advertisements, and Directions concerning Prayer, and so conclude this Subject, and close up this Text.

I. You know what prayer is, *viz.* A making known of our Requests to God, in every thing by Supplication, &c. conjoyn'd with Thanksgiving, *Phil.* 4. 6. And this may be done *Mentally*, or *Vocally*, by Ejaculatory Expressions, or studied Petitions; upon a sudden, or at a set-time: privately or publickly, as the pre-

present necessity, occasion, or opportunity of the Affair doth require and will permit.

II. *Who must pray?* I answer, All persons, out of duty to God, the Great Creator and bountifull Benefactor of all things, of men in a special manner, *Psalme 8. Acts 14. 17.* Hypocrites within, and Infidels without the bolome of the Church, all may and must pray thus, out of duty, and sometimes they may perform it successfullly: as *Ahab, 1 Kings 21. 27.* Those Marriners in a storm, *Jonah 1. 5.* though Heathens, and the *Ninevites, Jonah 3. 8.* But the Elect of God pray only effectually, and to purpose: and of these, all that are truly godly, do in a most special manner apply themselves to this Duty; and that because he best knows that this is a Service due to the Lord, who is *Paramount*, the chief Lord, from whom we hold all things; he is acquainted with the duty, and receives the Spirit of Adoption to help him therein, *Rom. 8.* And he is qualified for it, both in his person and Graces.

I. In his person, he is not in the state,

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trade

trade and bondage of sin, for *God hears not such*, Joh. 9. But he is Righteous, &c. and to such is the promise made, *Psalms* 34. 15.

2. In Graces : and that in his Understanding, Will, and Affections ; In the understanding with knowledge, faith to believe, that *God is, and that he is a Rewarder*, &c. *Heb.* 11. 6. that our persons are accepted through Christ, and that our Suits are welcome to God through him. In the will and affections with a right posture upon the right Object, viz. God, not upon sin, *Psalms* 101. 3. For if we regard iniquity in our hearts, he will not hear us, *Psalms* 66. 18. Sincerity desiring, *Bonum sub Ratione Boni*, Grace, because it is Grace ; to such is that Promise, *Psalms* 115. 18. Zeal must be in our will and affections, and that in a right proportion : This Sacrifice must have some Fire, such prayers are effectual, *James* 5. Not if cold, or dead. These and all such persons so qualified, of whatsoever sex, age, state, or condition, &c. may, and must pray privately, according to their owne proper station, place



place and Imployment, &c. But for publick prayers in Church, they only must perform them which are lawfully, and publickly called to Church-Employment, as *Timothy* was by *Paul*, &c. *Act.* 6.4. *1 Tim.* 2.1,2. Thus, there may be an intrusion upon publick work, whether prayer or preaching, or administering the Sacraments, &c. The publick Minister is the mouth of the people to God in prayer, & of God to the people in preaching.

III. To whom must we pray?

*Answ.* To God, He only is to be worshipped with our holy prayers, *Deut.* 6.13. *Mat.* 4.10. This is an Homage only due to him, God claimes it as his peculiar prerogative, *Psalms* 50.15. And the Church acknowledgeth it her dutie to perform it, *Psalms* 65.1,2. *Praise waiteth for thee, O Lord, and unto thee, &c. O thou that hearest prayer, unto thee shall all flesh come.* Or to all, or any one person in the Trinitie, that holy Hymn, *Esa.* 6.3. *Vulgo*, or *τρισάγιον*, is directed to the three Persons of the Trinitie: to them all, as may appear from *John* 12.41. *Acts* 28.26,27. *Mat.* 28.19. *Revel.* 1.4,5. Or  
to

to any one Person, viz. To the Father, Dan. 9. To the Son, Psalm 45 7. Col. 3. 17. To the Holy Ghost, 2 Cor. 13. 14. The worship of Christ was commanded by the Father, Heb. 1. 6. and practised by many, viz. the Centurion, the Lepers, the Blind-men, St. Steven, and he, Revel. 22. 20. It is safe to pray to one person, *sc.* *Thin. Inclusive, not Exclusive* of the Rest.

IV. By whom, or by what means, may we make addresse to God?

Ans. Only by Christ the Son of God, He is the only Mediator, and in him will the Father be honoured. Some have many Lords; many Mediators, viz. Saints, Angels; but where doth God give them Commission to be Masters of Requests for him? But to the Church there is one Son, one Name, one Altar, & one High Priest in whose Hand alone they offer up all.

V. Vouching the End of our praying. Observe, it is not to acquaint him with what he knows not, or to mind him of any thing forgotten; Or to move him to any mercie, as if he were backward thereto, as if we could prevent him, in forwardnesse for the Creatures good;  
But

But it is to acknowledge our dependencie, and his Sovereignie; and to make a way or thankfulnesse, and a holy and right use of mercies when received: for if God should bestow upon us *Non Petita*, we should easily ascribe them to our selves, or to chance. *Alsted. Th. Cat. p. 726.*

VI. For what things must we pray?

*Ans. i.* Not for every thing: For every thing will no more bear a Prayer, then every stream a ship, or every back a weighty burden. But prayer may and must be made for all things comprehended in the Lords Prayer, there's their Rule: For whatsoever makes for the glory of God, and for our own salvation; and for all the means conducing thereunto, and only for such things, for spiritual good things without condition, and for temporal with the condition, if God will, and that it be for our good, as that *Leopard* did, *Mat. 8.2.* if thou wilt.

For you must note, that all the things we pray for, must be warranted under some precept or promise in general, though

though not expressly, and be of some weight or importance, either in it self, or by circumstance; But we must never pray for any unwarrantable or any wicked thing, as *Gamesters* and *Thieves*, &c. do. such prayers are abominable, *Alsted. Theol. Car. p. 745, 735. Dr. Harris, p. 142*

VII. *Quest. For whom must we pray?*

*Ans.* For all men, especially the Elect.

1. All men are our Neighbours, whom we ought to love as our selves.

2. But the Elect are our brethren, fellow members of the same mystical body, and one body with us in Christ Jesus. In that prayer, *John 17. 11, 22, 23.* Christ prays for it, and the Apostle affirms it, *Rom. 12. 5. 1 Cor. 12. 12, 13.* Therefore we must have chief or special respect to them: *For Charity begins at home.*

Thus we must pray for them in the first place. We must pray for men of all orders, ranks and degrees whatsoever, *high or low, rich or poor, one with another.* For Infidels, Hereticks, excommunicated persons, Enemies and Persecutors.

All Relations are to pray for each other mutually.

I. Mi-

1. *Ministers for the whole Church, and specially for the people committed to their charge, Ephes. 2. 16. to 20. and 3. 14. to 20. And the people for their Ministers, as the Church did for St. Peter in prison. Acts 12. 5.*

2. *Magistrates for their Subjects, as David did: 2 Chron. 29. 18. yea though they be rebellious: as Moses did, Exod. 32. 11. And Subjects for their Magistrates, as Psal. 20.*

3. *Husbands for their wives, as Isaac did, Gen. 25. 21. And wives for their husbands.*

4. *Parents for their Children, and Children for their Parents.*

5. *Masters for their Servants, and Servants for their Masters.*

6. *Generally we must pray one for another, Jam. 5. 16.*

☞ *By mutual prayers we may prevail more for the greatest good one of another, then we can effect by any other means whatsoever.*

*Quest.* Now if it be asked, *whether it be lawful to pray against others?*

*Ans.* I answer; *Prayers of this nature*



nature are of two sorts, viz. 1. *Querela*. 2. *Imprecatio*, Complaints or Imprecations.

1. Complaints of the Saints to God: now these are then, when in their prayers to God, they do mention the multitude, Malice, the Cruelties, Injuries and Insultations of enemies over them, as *Hezekiah* did when so railed upon, *2 Kings* 19. 10, 14, to 20. The desertion of friends, as it befel *David*. The greatness of the Afflictions, and their own infirmity, and inability to bear and withstand them.

Of these the *Psalms*, the Lamentations of *Jeremiah*, and of most of the Prophets, are full of examples.

*Ap.* These are very lawful, and out of question very good, because God only can restrain, repel, subdue, or convert, or change the minds of such enemies.

2. But as for the *Imprecations* of the Saints, which are made only against Gods and the Churches implacable Enemies; and which are indeed but Prophetical Denuntiatiions, by which the judge-

judgements and punishments which shall befall such enemies are evidently, and clearly foretold, if they do not repent. Such as these are usual in Scripture, and the form of them is by Maledictions and Curses upon such enemies, as it is manifest in them every where.

*Ap.* And these are, or may by law-ful, but with these conditions.

1. *Imprecations* must be only against such, as God hath cursed, and that are his Enemies. 2. It must be in the cause, behalf, and for the sake of God, and not from any private hatred, and desire of revenge. 3. It must be with the condition, that they are incurable, and past healing or amendment. 4. Neither may we rejoyce at the destruction of them simply considered as men, but at the vindication of the glory of God, and deliverance of his Church from destruction.

☞ As for the Requests of *Moses* and *Paul* against themselves for others sake, *Exod.* 32. 3. *Rom.* 9. 3. You must note, That those Prayers are not to be understood simply and absolutely, but conditionally

onally, if it might be, with Gods good pleasure, And each of those Wishes or Requests did spring from no common, but from a most excellent faith, acting by a singular, extraordinary and incomparable Charity, and is not therefore to be drawn into common example.

VIII. *How should we pray, and what are the things requisite to religious prayers?*

I answer: 1. *Frequenter*, frequent and often: The many Precepts and Promises of God to, and for this, do prove it sufficiently: And the continual meditation upon Gods promises, especially such as *Isa. 49. 15, 16.* and *65, 24* may & will quicken us hereto, if we have any sense in us.

2. *Scienter*, with knowledge; and that of God, who is near unto us, and in us: And for what we ought to pray with good warrant, and for whom in charity: only those that sin against the holy Ghost are excepted; But these are hard to be known.

3. *Attente*, with intention of heart, and ardency of desire.

*Ap.* These (as I have said) are the  
on-

only prevalent prayers, as of *Moses*, *Elijah*, *David*, and not with lip-labour. Yea the very Heathens at their solemn devotions, did proclaim, *Hoc agite*, do this, to excite intention, and to invite to an united strength in devotions, *Tanquam in celeusmate*, as Mariners do when they draw the Anchor: And shall not we do so as they did in *Solomons* time, 2 *Chron.* 5. 13, 14.

4. *Sandte*, in an holy manner: The holy God must be sought with an holy heart, both for spirituals and temporals. *Not what we, but what he will*: and all earthly things are to be asked and sought for so, as may be suitable with his glory and our good.

5. *Humiliter*, humbly and with a contrite heart. 1. Out of the sence of our own milery and unworthiness, as *Dan.* 9. 2. *And an earnest desire of the grace of God, which is the fountain of living waters*, Psalm 42. 1, 2. and 143. 6.

☞ This Humility is wrought in us by a due sence of Gods properties and attributes, his *Immensity*, *Omnipotency*, *Sandity*, and the effects of the same to

us-ward, as he is our Creator, Redeemer, Sanctifier ; And of our own four-fold Estate. 1. Integrity. 2. Misery. 3. Grace. 4. Glory. Then let us pray with the prodigal Son, and say as he, *Luke 15 21. Father, we have sinned against heaven, &c.*

6. *Fidenter*, believingly with confidence, *That we shall be heard in our prayers*, because of the Truth, Goodness, Omnipotency of God, *who is able to save to the utmost* : And with an acknowledgement that Christ is the only Mediator and Intercessor.

*Use.* Hear then the Doctrine of *Papists*, &c. concerning the *Doubting of our salvation*, resting upon the Intercessions of Saints and Angels, and boasting of their own merits, and the Churches stock of works of supererogation : All these fall to the ground, as *Dagon* did before the Ark of God.

7. *Obedienter*, obediently, submitting our selves to the Will of God without exception, observing diligently, what is suitable with his mind ; what is lawful and permitted to us to ask : And what he



he hath promised to give. And *Contra*, what is not thus, suitable, lawful, or attended with promise : It is intollerable arrogance in man, to *dare in any degree, to subject* ( or subjugate ) *the good pleasure and will of God to our lust.*

And let us learn to practise what we pray, and to do what we say in our prayers. We say as Christ hath taught us in his prayer, *viz. Hallowed be thy name, Thy kingdom, &c.*

*Ap.* But do we practise it? Do we glorifie, not dishonour his name, promote and hasten, not hinder his kingdom of grace and glory : Obey, not rebel against his Will, &c. If we do thus, then indeed we pray obediently, and may expect an answer accordingly : & *Contra.*

8. *Perseveranter*, perseveringly, importunately, *not fainting, or giving over to pray, but persisting still herein.*

This our Saviour directs us to by a Parable of that unjust Judge, *Luke 18. 1. to 9.*

*David* prays, and waits upon God, *Psalms 40. 1. and 130. per totum*, till he

was weary with crying, his throat dried, and his very Eyes did fail, *Psalms* 69.3. with expectation, and yet he renewed his Suits. *Moses* was importunate, *Exod.* 32. 10. and *Jacob* prevailed by wrestling with *God* in prayer, &c. *Gen.* 32. 26. *Hos.* 12.4. The woman of *Canaan* would not be stav'd off, nor discouraged with Reasons or Reproaches, *Mat.* 15. 25, 27. The blind man, when check'd, cries the more, *Mark* 10. 48. *Paul* prayed thrice, i.e. often, at last obtains support only, *2 Cor.* 12. 8, 9. and thus should we be instant in prayer; and then we need not doubt, but that we shall be prevalent at the last.

But now comes in *Sathans* temptation, and our own corruption appears also, and both conjoyn to suggest something, to make us weary of praying, and to give over. Oh saies the weak Soul, *I have prayed, yea and that often, and a long time, yet no answer comes*; Nor have I obtained what I have so often, and so long prayed for?

*Ans.* This is a temptation usual and frequent, and prevalent with many to hinder instance in prayer, even, for the best

best of blessings, and most necessarie to Salvation.

1. Why doth God many times defer to hear the *prayers* of his children?

*Ans.* To try them, to exercise their Faith; to make them acknowledge the gifts and blessings prayed for, to be of God, and not from themselves; to prize blessings the more, when not presently or easily obtain'd. That their hunger and thirst after Grace might encrease.

2. Consider, that he hears the *prayers* of his people several wayes: By granting what they ask according to his Will; by way of exchange, not giving us what we ask, but something that is better; he denies temporal, but gives spiritual and Eternal blessings; he removes not the Crosse, the affliction, but gives strength to bear, and by suffering, to conquer in the end, as he did to Christ in his Agonie, *Luk. 22. 42, 43. To S. Paul, 2 Cor. 12. 9.*

3. *Why* God doth not hear the *prayers* of men many times?

*Ans.* For many Reasons: Because we ask amisse, *James 4. 2, 3.* we ask what God will not give, or what

is not fit for us to receive, like children that ask for poyson, which the parent denies, we ask for things good, and useful in themselves, but may be hurtful to us; as a Child asketh a Knife, but is denied: because we many times ask coldly & perfunctorily without that zeal, affection & devotion requisite in prayer; but God by deferring us, warms & whets us, and fits us to more thankfulness, when we have obtained. We often pray without that due submission, patience & acquiescence in the good Will and pleasure of God, which we should have. We often murmur under the Crosse, and are impatient under afflictions. We do not bless God, as *Job* did, in distress; hence we are not heard, or deliverance is deferred: we are too hasty and do not wait as we should for the Lords fittest time to help us, which is only known to himself. God often hears us, *non ad voluntate, sed ad salutem*, as *Bernard*, not to our Will, but to our Salvation. So to *Elisha*, who in the time of *Jezebel*s tyrannie and persecution requested to die, *1 Kings 19.4*. This was not granted he desired,  
but

but soon after he was translated to Heaven without any death at all, 2 *Kings* 2: 11. in a glorious manner. The greatness and multitude of our sins, which are not very quickly removed and subdued, do often cause this. An old Oke is not cut down with one stroke of the Axe, nor an exquisite Image or picture, perfected in one day, but with many Reiterated strokes & cuts, or carvings: So the old *Adam* in us, is not so soon slain. Nor the new man, so soon made up to perfection in us.

I have done with the substantials of devout *Prayers*. Now as to the Circumstances of *Voyce, Gesture, Place, Time, Formes of prayer and Order*, briefly

1. For *Voyce*, I say, publick *prayer* must be Vocal, for the Minister is the mouth of the people, *Psalms* 116. 18. 1 *Cor.* 4. But private *prayer* need not be so alwayes, as we do see in the Examples of *Moses* and *Hannah*; Yet the Voice is often used to very good purpose, even in private *prayers*, though not to advertise God of any thing, or before, to whom desires are manifest; Yet to excite our Devotion, as *Austin*, and to consecrate

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our



our tongues to the praise of God, to which purpose they were made, *Jam. 3. 9.* To lend our tongues to the holy Ghost in praising God, and to restrain the motion of our wandring minds. But in all our prayers, let us be sure that our hearts do lead the way in our Vocal expressions and petitions, least that be objected against us, as *Esay 29. 19. Mat. 15. 8.* For God is *καρδιονοος* us, the Spirit leads us in prayer to God, *Tertullian, Non orat clamor, sed pectoris intimus ardor, &c.*

2. Avoid *Battologie*, which is more for ostentation then intention of mind; short prayers are most effectual, if from the heart.

3. *Groans, Sighs and Tears* have their use, *Fletus Deus citius audit quam preces;*

For the Gesture of the body in prayer, this hath been very various in the prayers of holy and devout men.

Nor doth the Scripture confine us by any certain Rule; all Gesture being sanctified hereunto.

For we finde some kneeling upon  
their

their Knees in prayer, with *Solomon*, and *David*, and *Christ*, *St. Stephen*, *St. Peter*, *St. Paul*, *1 Kings* 8. 54. *2 Chron.* 6. 13. *Dan.* 6. 10. *Luke* 23. 41. *Acts* 7. 60 *Acts* 9. 40. See *Psalms* 95. 6. *O come, let us, &c.*

Falling prostrate upon their faces, with *Elijah*, and our Saviour *Christ*, *1 Kings* 18. 42. *Mat.* 26. 30.

Standing upright, as *Christ*, and the penitent *Publican*, as well as the proud *Pharisee*, *John* 11. 41. *Luke* 18. 13. See *Mark* 11. 25.

Sitting with *Elijah*, and *David*, *1 Kings* 19. 4. *2 Sam.* 7. 18.

Lying on bed, with old *Jacob*, *David*, *Hezekiah* (and all sick persons confined to the Bed) *Psalms* 6. 6. *2 Kings* 20. 2, 3.

Lifting up their eyes with Confidence in God, as *Christ* did, *Matth.* 14. 19. *Mark* 7. 34. *John* 11. 41. Not daring to look up, but rather casting them down, with smiting upon the breast, out of the serious sense of finnes, as the *Publican* did, *Luke* 18. 13. Spreading abroad their hands with *Moses*. *Solomon* and those

those of Judah and Jerusalem, *Exod. 9. 29. 1 Kings 8. 22, 54. 2 Chron. 6. 13, 29. Esay 1. 15. walking in the field, or in flight from Enemies, as Isaac and David, from Sauls fury, and Martyrs from cruel and bloody persecutors, Gen. 24. 63. 2 Sam. 15. 31, 32. Jehosaphat riding in his Chariot, in a Battel, 2 Chron. 18. 31.*

Yet although there by not a set-Rule prescribed in Scripture for the Gesture, Yet Right Reason will teach us to use such Grave and Reverend Gestures as may best expresse our fear of God, and excite and suit with our affections in several cases: as to *lift up our Eyes* in hope of Gods mercie, and cast them down, in *bewailing our sinnes, &c.* that our Bodies may conform with our Minds. In publick Assemblies, let us conjoin with the Church: and in private prayers, use such gestures as the zeal of our souls doth suggest. Such Gestures, *Quos ardor animi imperat*, Being ever mindful of *St. Augustines Rule*, That *what things are not against Faith*, nor good Manners, and have something in them conducing to better Life, wheresoever we find them, we do  
not

not only, not disallow of them, but do commend and imitate them, *August.*

III. For *Place* for private prayers: *All places are warranted for private prayers.* John 4. 21. 1 Tim. 2. 8. *I will that men pray every where, lifting up holy hands, &c.* But that place is fittest, that is freest from distraction, & farthest from suspicion of hypocrisie. For publick prayers, before the Law the Patriarchs found out places, *where they built Altars, &c.* which were for the convenience of the place, or upon some special manifestation of God, *Gen.* 8. 20. and 13. 18. and 28. 16, 17, 18. Under the Law, the Tabernacle, the Temple, both for the Ark of the Covenant; and a Type of the Messias, 1 King. 8. 48. *Dan.* 6. 10, 11. Besides they had many Synagogues for prayer in the cities of the *Levites*, Under the Gospel Religion is not bound to a place: For our Saviour prayed *in the wilderness, Mount, in the Temple, and Synagogues.* Peter *on the house top.* Paul *on the sea shore.* The primitive Christians in the *Cemeteries*, under better Emperours, holy Houses, till driven  
out

out by persecution, which *Decius* and *Dioclesian* did demolish and destroy : Then *sumptuous Temples* were raised in, and after *Constantines* time, by *divers Emperours* and *Bishops*, &c.

True it is, that in *After-times*, divers superstitions crept in ; but these being purged and removed, we may make use of the places, as they did in the time of *Constantine*, &c.) make use of Temples (abused to *Idolatry*) when the Idols were cast out, and the *Idolatry* purged away : And such places, and *Sumptuous Fabricks* we now make use of for Order and Decency, and Convenience ; not for the holiness of the place, per se, sed tantum relative, as it is employed and used in the worship and service of God.

IV. For Time. *Non ad semper*, Times have turns for several business ; are occasional or ordinary.

We are not tyed to any one set hour for private prayers. I. It is not for us to err with the *Euchyta* the *Euchites*, that would only pray, but condemn all other Ordinances. He that will do nothing else but pray as they  
did



did, shall pray nothing at all to purpose. They might as well conclude, *eating away*, from that place: 2 *Sam.* 9. 10. where David said of *Mephibosheth*, *He shall eat*, &c. as so to pray continually.

2. Nor with the worldling, that can find a time for all things, but for Prayer and Devotions can spare no time at all: For Prayers as they are, 1. Occasional. 2. Ordinary, as daily Prayer like the morning and evening sacrifice of old. 3. Or Extraordinary, in extraordinary times of danger and distress, &c. And in such cases eminent men have prayed three times a day, as did David, *Psal.* 55. 17. and Daniel, *Dan.* 6. 10. However, it is for us, *Non segnescere*, not to be dull and slothful, and negligent in prayer. The Ingress and Entrance of the morning, our refreshings at our meals, and the close of the evening, do all invite us to be mindful of this duty of Prayer.

5. And lastly, Touching forms of Prayer, you must still distinguish betwixt private and publick.

1. In private prayer it is impossible  
for

for any form to answer, and suit with every mans particular necessity, and every man is left to himself.

2. In Publick; a form of Prayer is very useful and convenient, and agreeable with antiquity. *Set forms are appointed by Almighty God, as of Blessing, Numb. 6. 23, 24, 25, 26. So set Psalms by David on special occasions; So for Fasts.*

And our Saviour prescribes his prayer as a Rule, *Mat. 6.* And as a form, *Luk. 11.* Of all prayers, premeditated are the best, *Eccles. 5. 2.* And of premeditated, those allowed by publick authority, are to be preferred. All Christian Churches in the first and best times had their set forms. And our own Liturgy both simply and comparatively is the best, penned and allowed of by learned Doctors, and Martyrs: Yet *Quædam in pulchro corpore*, as *Ja. Armachanus*, that reverend Primate of *Armagh* advised in several things: and consider, it was composed by men, it is inferiour to the Scripture; It is not to be rested upon, as sufficient to salvation; This is to idolize

idolize it, and so we may abuse the best things, and make them pernicious to our selves, that are precious; To rest too much upon a form, is in the way to fall.

And for order, a man may begin his Devotions with Confession, Petition; Thanksgiving, as he sees cause. In all, be we sure our hearts be right, and that the duty be performed with regular and true devotion of soul, so shall we have acceptance with God, and at last obtain eternal salvation, *Amen.*

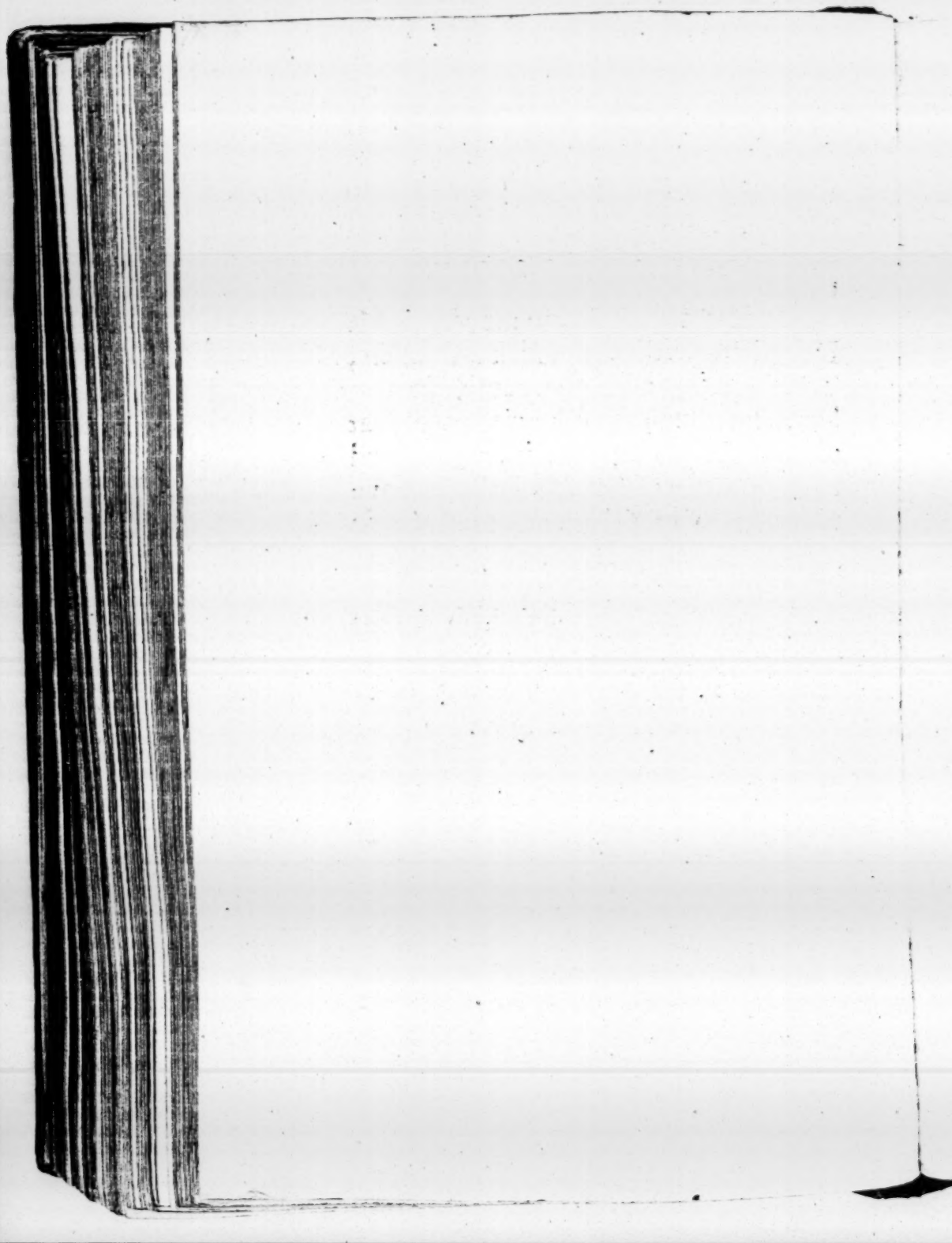
Thus of the things less Essential or Circumstantial in our Devotions, *viz.*

1. *Voice.* 2. *Gesture.* 3. *Place.* 4. *Time.*
5. *Forms, and order, of Prayers.*

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*F I N I S.*

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## THE Dying Preachers Legacy.

I THES. IV. I.

*Furthermore then we beseech you Brethren,  
and exhort you by the Lord Jesus, that  
as you have received of us, how ye ought  
to walk, and to please God, so ye would  
abound (or increase) more and more.*

Τὸ λοιπὸν ἔν ἀδελφοί, ἐρωτᾷμεν ὑμᾶς καὶ παρο-  
χαλοῦμεν ἐν Κυρίῳ Ἰησοῦ &c. ἵνα περισσεύητε μάλ-  
λον.

*Reliquum ergo, Fratres, rogamus vos, &  
obsecramus in Domino Jesu, quemadmo-  
dum accepistis a nobis quomodo oportet  
vos ambulare & placere Deo, ut abun-  
detis magis, Arias Mont.*

**T**HE Exhortation of the Text  
soundeth like the words of an  
aged, decaying, or dying Apo-  
stle; (*Philem. 9.*) or faithful  
Preacher of the Gospel, (chuse you  
whether; who having spent the course  
Z of



of his life, in giving light to others, so that he may in a proportion assume the Motto of a wasted Lamp, Torch or Candle, which is *lucendo pereo*, he having faithfully taught people the way to salvation, shewing them *how they ought to walk*, & please God, and so be happy for ever: at last he doth assume the liberty of a dying man, to crown all his former pains with a general precept of greatest concernment, and which he would have take the deepest impression upon them, *viz. That what they had received and learned, that they would retain, be expert in, increase in strength, and abound in fruit more and more.*

This text may be fitly styled, *The dying Preachers Legacy*; and whether the Preacher dye soon after, or otherwise, yet is the Counsel very useful for the living, yea for all.

And in this short Legacy, though one main thing be aimed at, *viz. Their increasing and abounding, &c.* Yet upon the by, you have three things more very observable, so that the particulars of the Text in this verse, are four. 1. *The Preachers labour*  
and

and incessant work, τὸ λοιπὸν ἔν. 2. His Love and passionate affection to the people, viz. as to brethren, and those of nearest and dearest relation. 3. The peoples duty, viz. In relation to the Preachers pains to receive, learn and practise so, as to walk as they ought, and to live so, that they may please God. 4. A Christians Excellency, ( which brings him to full maturity ) viz. To increase in strength, and to abound in good fruit more and more. These are the particulars of this Verse, and of these in order.

In handling of which, I shall take notice of the *Original words*, as we pass to clear all to you.

1. And now as to the first, viz. *The Preachers labour*. Thus as the old, short-breathed Prophet, ( *Hosea* I mean ) is very sententious, as is evident to the judicious Reader.

Ap. So is our Apostle : Every word hath its weight : τὸ λοιπὸν ἔν, q.d. *Reliquum ergo*, it remains therefore.

A man would think that the Apostle had said and done enough, yea as much as could be done for their good, yet here

is a τὸ λοιπὸν, a Remnant, *Furthermore*, something still to be added to what was done before.

*Doct. I. A Preachers work is never at an end, his labour is as long as his life :*

*Redit labor actus in orbem.*

*His motion is circular, and the end of one work enters another. As it is with the secular, so with the Spiritual Husbandmen, one business dispatht, makes way for the next : something is still to be done, though people be never so well instructed and grounded in the truth. St. Peter thought so : 2 Pet. 1. 12, to 16. He would put them in remembrance, whilst in this Tabernacle, &c. Dogmaticals must have Exhortationals: And Doctrines must be put on to the life, with strong persuasions, and for confirmation.*

*Reasons :* 1. Experience proves this: For who sees not this, that will see at all! 2. The *peacher* feels it, that understands his own work. 3. The world sees it, and knowes it well enough : you need no more proof. What Use shall we make of it?

*Use 1. Of Information. 2. Of Exhortation.*

hortation. 3. Of Consolation. Endless work must needs be very great and hard work. It is a Proverb, *A light burden far carried is heavy*: sure then, *A heavy burden long carried cannot be light*: This needs no proof; and such is the work that we speak of.

2. If this work be so great, no doubt, something is due for it, sure *Pitty* and *Prayers* at the least, and some *Encouragement* is due from the people: But I shall not examine this strictly, because I spare you: 1. *Labans* dealing with *Jacob* so good a servant, was nothing commendable, *Gen. 31. 36, to 42.* 2. And their carriage ( I am sure ) was too bad towards the Apostle, *That accounted him an enemy, because he told them the truth, Gal. 4. 16.* They did fulfill that Proverb, *Veritas odium parit.* Only thus much let me say,

That *Prophets, Apostles, the worthies* of all Ages, and the truly wise men of this age, will tell you by woful experience, That this great work and endless labour of the Ministry is little, or not at all considered, valued, regarded, or re-

in the world; otherwise then with as much neglect, disdain and reproach as may be, as Jer. 20. 8.

*Ap.* So that these fore labourers may sit down with those sad people, or that sad Church, and say as they, *Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud,* Psalm 123. 3, 4.

Instance. *And so was Paul rewarded by many Humaurists of his time, Acts 13. 50. and 16. 22, 23. and 21. 30, 31. Rom. 3. 8. 2 Cor. 10. 10. And at last, viz. (Anno 32. Conversionis) after above thirty years of his labours and Ministry, he was beheaded by Nero, Anno Christi 67. Alsted. Chron.* Some of whole bloody Off-spring did not (long since) of late years bear great sway amongst us: Let God have the glory of the abatement of their power.

3. But Lord, though it fare thus with thy Messengers amongst men, yet let thy servants be precious in thy sight, and then shall they be glorious, because their judgement is with the Lord, and their work, (yea, and reward too) is with their God, and he will be their



their strength (for ever') Isa. 49. 4, 5.

Oh, when will this state of *England* think this endless work worthy of a better reward, then 5. 10. 20. 30. 40. 50. *l.* &c. *per annum*, to support the person of him that is thus employed, and the Family depending upon him, with Food, Physick, Books, and all other necessary provisions.

I have briefly dismiss the first point, and so I intend to do by the (second) next; and the second particular is,

2. *The Love and passionate Affection of a Preacher to his people*, which is expressed in an Appellation and Obtestation.

1. *The Appellation* is, *Adelphoi*, brethren: a style of near relation, and betwixt whom there should be dear affection.

2. *The Obtestation* adjoyned is expressed in the two Verbs, viz. 1. ἑρωτῶ, *significans Rogare*, ἀφ' ἑως, *q.d. Amorem significat*, *q.d. Amanter rogamus*, We do request you with great love and affection. 2. παρακαλῶμεν, & obsecramus, And we beseech you.

Now *Beseeching* is in an humble way,

conjoyn'd with great desire: So here the Apostle doth not command like a King, &c. but doth request and beseech (or beseech and exhort) in a most affectionate and supplicant way, as to brethren, &c.

2. And in the person by whom he doth thus adjure and beseech them, it is by the Lord Jesus; not in his own Name, but in the name of the Lord Jesus Christ *by whom they were created, redeemed, elected, and called to life everlasting*: And all this he doth to win the more upon the *Thessalonians*, and to persuade them the more effectually to their duty.

Conjoyn all these together, and the Result will be this.

Doct. II. *Faithful Preachers of the Gospel do (and ought to) use all the patheticall and affectionate means that they can devise, to win men to grace, and to encrease therein, as becomes the servants of God; and that not in their own, but in the Name of Jesus Christ.*

*Instance.* For proof of this, you need look no further then our Apostle, who

who was an exquisit Artist in this kind. For how did he insinuate upon King Agrippa, Acts 26.27. So 1 Cor. 9. 19. He a servant to all men, all things to all men, Non mentientis astu, sed compati- entes affectu, *Augustin.* not by a sinful compliance in evil, but a Civil in things indifferent, not against a good Conscience. He yields to their infirmities as if he were in the same case to support them. So 2 Cor. 5. 19, 20 As we have a word of Reconciliation from God, so as Ambassadors for Christ, as if God did beseech you by us, &c. And yet again, 1 Thes. 2. 7, 19, 20. Mark the place, The Apostle was as a nursing mother, not a mercenary, to his hope, crown, glory and joy, as he styles them; And as a Mother-nurse in those respects.

1. *Puero gaudenti congaudet, & condolet patienti*, she doth sympathize with the child she nurseth: So here, Rom. 12. 15.

2. *Subleuat puerum cadentem*, So should we, Gal. 6. 1, 2. If a man, &c.

3. *Lactat puerum plorantem*, we draw forth the breasts of consolation.

4. *In.*

4. *Instruit puerum nescientem* : Thus Timothy was, 2 Tim. 1. 5. And we do, &c.

5. She tastes meat and Medicine, to refresh or restore the hungry, or sick child, so we counsel and comfort others, Ezek. 3. 17. 2 Cor. 1. 4. And in some cases.

6. *Ligat puerum nolentem*, so would we people from disorders, &c.

7. *Et Pascit recusantem*, so must we, Ezek. 2. 6, 7. and 3. 5, 7.

8. *Abluit puerum se fordidantem*, &c. A nursing mother will perform mean offices for the Childs good, so do we to do good, Rom. 12. 16.

9. *Balbutit, ut facilius instruat non loquentem*, so here, John 16. 12. Rom. 6. 19.

Hand and Feet are made use of by the Nurse for the weak child: so here, as Isa. 49. 11. and 66. 12, 13. By the actions of hands, or devotions of knees. Thus St. Paul did for himself, 2 Cor. 12. 8. And we for many.

11. *Nutrix deosculatur cadentem, sic pastores fovent patientes osculis amoris & pacis.*

12. S:-

12. *Sibilis & cantinelis demuloet puerum dormientem*; So doth the faithful Preacher endeavour (*omnibus modis*) to lay people to Rest; either by heavenly Meditations here. Or the heavenly habitations after death; the Grave being a bed of Rest, Sleep, a preparation to a Resurrection; A Gate of Glory.

*Ap.* All this the Nurse-mother undergoes out of affection to her Infant, the like doth the faithful Pastor, who is a Father, *1 Cor. 4. 15.* A mother, *Gal. 4. 19.* as *Timothy* did naturally care for them, *Phil. 2. 20.* because he loved and prized them, as bought with a great price from Nature to Grace, so must we. True, Our Apostle was a Champion in this way of winning Souls: Yet was he not alone. For as this was the practice of our Apostle, so also was it of others, who herein did but imitate their Renowned Predecessors.

2. Thus also did the wise (Kingly) Preacher, *Eccl. 12. 9, 10, 11.* He sought out acceptable words of truth, proverbs, &c. yea words, which should be as Goats and Nails fastened by the Master, &c.

3. What



3. What moan did the Prophet make, *Esay* 49. 4, 5. for the people?

4. In all this, see the Lord is the pattern, who doth spread out his hands all the day long, *Esay* 65. 1, 2. *Rom.* 10. 20, 21. and drawes with the Cords of Love; Takes off the Yoke, *Hos.* 11. 3, 4. He comes not at first with an *iron Rod*, *Psalm* 2. 9. In the *whirl-wind*, *Earth-quake*, or *Fire*, but in the *still* small voice, *1 Kings* 19. 11, 12. Not with evidences of terrour as at the deliverie of the Law, but with a distinct Expression of his mind and mercy, which might be heard and understood without terrour, as in the Gospel.

5. And lastly, Our Saviour surpasseth in this kind: he had compassion upon a scattered Flock, *Mat.* 9. 36, 37, 38. and bemoanes *Jerusalem*, *Mat.* 23. 37, 38. passionately, *O Jerusalem, Jerusalem, how often would I have gathered, &c.*

Thus God the Father, and Christ his Son, do deal by mankind now, as of old with the children of *Israel*, *Deut.* 32. 6, 7, 8, 9, 10, viz. As a Father, who set their bounds, made them his portion, whom

whom he found in a wast howling wilderness, yet he instructed, led and kept them as the Apple of his Eye, did by them, as an *Eagle* by her young, who stirreth up her nest, fluttereth over her young, spreading abroad her wings, takes & bears about her young upon them, so the Lord alone did lead them, &c. He advanceth them to the high places of the earth, & fed them with the encrease of the Field, with honey and oyl, butter and milk, with the fat of Lambs and Rams, and Goats, with the chiefeſt wheat, and they drank of the pureſt wine: And thus would he do by us all, did not our ſins turn away, and withhold good things from us, *Jer. 5. 25.*

Reasons of this point, are in Reſpect of God, our ſelves, others, the *meanes uſed.*

1. *God.* All ſouls are his, *Ezek 18. 4.* and moſt precious in his ſight, and in themſelves, he calls for the heart, *Prov. 23. 26.* and what profit is it to win the world, and loſe his ſoul, *Mat. 16. 26.* His glory is moſt advanced by winning ſouls, which is a main motive to excite us to uſe our beſt art and ſkil to effect it. The question will not be, how much credit or  
profit,

profit, but how many souls we have gained to God by the Gospel? Thus in respect of God.

2. *Our selves*, Because it is for our Credit, profit; Credit, see *Prov. 11. 30. The fruit of righteousness is a Tree of life, and he that winneth Souls is wise*: That wins them to God, from evil to good, whether by counsel or example, or both: the verse is an Allegory made up of familiar Metaphors, of a *Tree*, yea of *life*, to which he is resembled, a comparison drawn from Hunters, Fishers and Fowlers.

1. It is for the credit of trees to be like that tree, *Psalms 1. 3.* and those, *Eze. 47. 12.* Or that tree, *Dan. 4. 10, 11, 12.* which did so flourish, were a shadow & shelter, and yielded so much fruit to many to sustain them: and such an One is he (that righteous man) that winneth Souls, such a Man is stiled a *Tree of life*; in allusion to that *Tree*; *Gen. 2. 9.* and *3. 22.* because God hath planted them; blessed them, and enabled them to do much good to others.

1. As to the similitude or comparison to *Hunters, Fishers, &c.* Our Saviour when

when he called his Apostles, stiles and makes them fishers of men, *Mat. 4. 19.* He taught them the Ministers dutie by their own trade, as *Psalme 78. 71, 72.* like those fishers upon the holy waters, *Ezek. 47. 10.* the world is the Sea, Unbelievers fishes, Ministers the Fishermen, the Gospel the Net. Nor are any kind of fish (sinners) excepted from this fishing, *Gal. 3. 28.* See the Annotations on both places cited: It is for the credit of the Fisher, that he catch much, &c.

*Ap.* If by Light and Life we gaine men to God, *Luke 5. 5, 6, 7.* *John 21. 3.* & like Salt do season the Souls of many. This is the highest credit and comfort of a Pastor; it is not applause, credit or profit which they aim at, but to gaine (upon good ground) this praise, *Quod artem norint animas ad Deum convertendi,* *T. Cartwright*, *James 5. 19, 20.* For if any do err from the Truth, and one convert him, *Esay 5. 19, 20.*

2. Profit, For this makes for the great good of the Teacher, *Dan. 12. 3.* They that be thus wise (or such Teachers) shall shine as the brightnesse of the Firmament;

mament ; and they that turn many to righteouſneſſe, as the Stars for ever and ever : they ſhall enjoy an incomprehenſible, and *exceeding and eternal weight of glory*, a rich Recompence for all their labours, 2 *Cor.* 4. 7.

3. Others, This is the greateſt good we can do for them, *viz.* to win them to God ; for this delivers the captives of *Sathan* into the liberty of the ſons of God, thats woſul, this a joyful and bleſſed Liberty, 2 *Tim.* 2. 25, 26. Reſtores and re-vives men from Diſeaſes, Death, the Graves of corruption unto light and life, and perfect health, raiſeth from the duſt and dunghil, &c. to the new *Jeruſalem*, from the loweſt ſtation to the higheſt condition, *Pſalm* 113. 7, 8.

*Ap.* Should men do ſo by us, we ſhould valew the courteſie ; O be perſwaded that he does you the beſt turn ; that aimes & endeavours moſt for the good of your Soules.

4. The *meanes* uſed, the more it favors of kindneſſe, the more like it is to prevail ; Man ſhould be ſo ingeni-ous, as to be won with Love, rather then forced



forced with Rigor, *Facilius ducimur, quam trahemur*; we are more easily led, then drawn and enforced when the hearer, (cannot but see) Love in the looks of the Teacher, affection in his Face, compassion in his countenance, and the zeal of his heart in his hearty expressions, &c. how can it but enter and pierce the heart, and rend like Nailes fastened in a sure place, and make him be perswaded that all is spoken for his good. Sure where the patient is well perswaded of the love and skill of his Physitian, the Position is like to have the better working, & the physick to be the more prevalent.

*Ap.* So it is here, all Councel will do the better, and have the kinder working, if you be but perswaded of the love and good will of the Teacher, which indeed, is inexpressible and unutterable.

☞ For faithfull Pastors (I am sure) may proportionably make use of that saying of the Apostle, *Phil. 1. 8. God is my Record, how greatly I long after you all, in the bowels of Jesus Christ.* A most affectionate expression, conjoin'd with a serious attestation of Record of Almighty God

A 2

who

who searcheth the heart; and the most exquisite, and Excellent Regulation of true Christian affection, *viz.* that it was in the Bowels of Jesus Christ. Not a carnal, but a spiritual affection, it was for Christs sake, and because they were in him that he loved them so well, and it was according to Christs, to his mind and his example, in whom are the most tender Bowels of affection; and who therein, as in all other Excellencies is the most absolute pattern of the utmost perfection, see *Mat. 9. 36.*

You have heard the Point, and the proof of it, I do now descend to use,

Use is of Reproof, and that to both sorts, *viz.* To the Agents and Preachers, when they are either too dull, or diverted to a wrong course: To the Patients or Hearers, when they are either too hard, or disaffected with what is cordially intended for their good.

1. The Agents edge is too dull, when Minister or others neglect this duty, and have no respect to this winning way. What opportunities have many upon the souls of their Friends, &c.  
and

and Neighbours, which yet neglected; and how many Ministers (as well as others) are as carelesse as *Cain*; or *Gallio* the Deputy, and as ready to ask the question with *Cain*, *Am I my brothers keeper?* Gen. 4. 9. Acts 18. 17.

*Ap.* The Countrey rues this, and many souls lost by this neglect.

But if you have a Form of publick worship and service of God, if that be performed, is it not enough, and have not Ministers and people done their dutie sufficiently? &c.

*Ans.* I answer; and I pray mistake me not (for I am very apt to be misapprehended by some sinister Eares) I am clearly for a Liturgie; or form of Gods publick worship or Service, as singularly useful to the Order, Unity and Peace of the Church, & a great help to the weak; both Ministers and others, and a meanes to prevent many inconveniencies which will befall *through the want* of it, as *schism*, *faction*, &c. And in this (I am sure) I have all the Christian Churches in the World, *Greek and Latine, Eastern, and Western*, and that in the Primitive (the first

and best) times on my side, *fac. Armach.* Besides much Scripture Authority cited by *Armach.* Nevertheless, my esteem of a Liturgie, or form of Gods publick worship and service, be as I have spoken.

Yet in answer to the Question propounded, I would be alwayes understood with this Caution, *viz.* That I would have none Rest, or Rely upon any form of publick worship (devised by men) as all-sufficient, either to the discharge of a Ministers duty, or to the salvation of a particular Christians soul.

1. For to speak first to the latter of these: It is impossible for any particular form to reach all the necessities, Corruptions, Temptations, wants & Weaknesses, Infirmities, Defects and particular Occurrences incident to men. There will ever be occasion to observe that Precept of our Saviour, *Mat. 6. 6. Enter into thy closet, &c.* Christ himself made use of other prayers upon occasion; He prayed all night, and in several places, *Luke 6.*

12. Let our Addresses to God be secret and private: for secret sins and sorrows of soul, and *God that doth hear in secret will reward*

*reward us openly, Mat. 6. 6.*

☞ In a word, Let not a publick form exclude or ex inguish our private Devotions, nor let our private Devotions juttle out the publick Form, causing us to neglect or condemn it, as *Fanaticks* do: Let both go hand in hand: frequent the publick Form devoutly, and use private prayers seriously, and be we thank to God for his good Spirit, that down assist us with Grace, to make use of both, as helps to the heavenly *Jerusalem*.

2. As for the former, touching the discharge of a Ministers duty, if that be not sufficiently done by this,

*Ans.* I blush to hear any Minister talk so, nor did I ever think him fit for the Ministry that did so. Publick forms are to be used for Order, Unity, &c. but this is not all (not, *col. Ha. Adams*) of the man or Minister.

☞ For besides this, we have a word not to be dispensed with, *Ezek. 3. 17.* Hear the word at my mouth, &c. A great Command, *John 21. 13, 16 17.* Feed my sheep; serious advice trebled, *1 Cor. 8. 16.* *Wo unto me, &c.* A severe apprehension



hension, 2 *Tim.* 4. 1, 2. *I charge ye, &c.* A dreadful Charge; it is to omit all other places that enforce this; I could never think that these, and such as these places could ever be answer'd with the bare observation of any Form of Gods publick worship, divine Service, or Administration.

*Ap.* If any of my own profession dare appear before the great Tribunal at that great and terrible Day of the Lord upon this account, I must professe to you all I dare not so appear, nor durst I ever be so presumptuous: The good Lord pardon our defects, and strengthen us to his own work, *for who is sufficient for these things*, 2 *Cor.* 3. 16. Thus, if the Agent or Preacher be too dull in his place.

3. Now this Reproof is against such Preachers as are diverted to a wrong way of winning souls: which is, when Ministers think to prevaile by rigour, storms and continual Thunder, rather then Lenity, the *still voyce*, when God appeared to *Elijah*, 1 *King.* 19. 11, to 29. it was not in the *whirl-wind*, nor *earthquake* nor *Fire*, (which yet were useful for preparation

paration, &c.) but in the *still voyce* which gave Gods direction for the anointing of *Hazael, Jehu* and *Elisba*, to revenge Gods Quarrel against Idolatry, and to rectifie things so far amisse. But, though this *still voyce*, be for the most part the most prevalent, and this mild way of winning Souls be most usual and useful; Yet this must not exclude the sharpnesse and severity of a Preacher upon just occasion; there is a time and place for *Boanerges*, Mar. 3. 17. to Thunder; and the Apostles *Rod*, 1 Cor. 4. 21. is (as to Children) better then Bread in some cases: Or a *Barnabas* to comfort, the Prophets did so of old, they spared no persons, no crimes, *Eze. 21. 25. You prophane.* And our Saviour took his time to tell the *Jewes*, that they were of their Father the Devil, John 8. 44. and the Apostle calls them, *foolish Galatians*, when they were so soon bewitched not to obey the Truth, &c. Gal. 3. 1.

*Ap.* These things are useful to prepare the way of the Lord: the terrours of *Mount Sinai*, prepared them to receive the Law, and the wind, &c. at *Horeb*;

the Prophet for the still *Voyce*, 1 Kin. 19.  
 11. and the *Law* is our School-master to  
 bring us to Christ, Gal. 3. 24, 25. Obsti-  
 nate Offenders must have answerable  
 Rebukes, men are of different tempers:  
 some like Nettles must be handled hard,  
 others like bryers, gently. But yet as the  
 Lord in Judgment doth remember mer-  
 cy, so must Love be mixt with all this.  
 But then, these preparations being thus  
 made, the still *Voyce* behind us gives us  
 the encouragement, *Esay* 30. 21. saying,  
*This is the way, walk in it, &c. Lenitas apo-*  
*stolici spiritus obsecrationibus magis agit,*  
*quam rigidis iussis, Paræus, Gasp. Olevia-*  
*nus. Hæc ratio docendi maxime convenit*  
*Ministris Dei, ne pro imperio dictatorie &*  
*rigide postulent, quod præcipient lenitate &*  
*precibus facilius obtinent ab Auditoribus.*  
 1. Apostolical *Lenity* doth act more by  
 kind Intreaties, then by rigid Com-  
 mands: and Ministers that teach thus, do  
 not so much imperiously and magisteri-  
 ally dictate, as ministerially and friendly  
 Request, by which they do soonest gain  
 upon their Hearers, *Paræus Olevianus,*  
*Actis & Monum. Fox, Vol. 3. p. 146.*

It is Recorded that there was such an austere gravity, and severity imprinted in the Countenance and discourse of that Renowned *Martyr*, Mr. Hooper, Bishop of *Worcester* and *Gloucester*, even to the terrour of the Spectators: that it was sometimes wished, that it might have been a little more popular, and familiar; then let Lenity and Gravity be mixt to win the Souls of all.

☞ And a Teacher must take heed of being quarrellsome for trifles, & too much seeking himself, and the like, and must so behave himself, that he may say truly with the Apostle, 2 Cor. 12. 13, 14. *I seek not yours, but you:* and the people may assent thereunto, having nothing to say to the contrary, and then they are like to be successful. Thus much for the Reproof of the Agents or Teachers, when they are either too dull, or diverted amisse.

2. The next Branch of this use of Reproof, is, against all such Patients or Hearers, as are either too hard, or disaffected.

1. They are hard, that will admit no perswa-

swasions to prevail with them, *Durum est quod non cedit, sed recist Tactui*, *Mat. Mart.* When men harden their hearts, and stiffen their necks, and strengthen their Faces like the Flint, the Adamant, the Anvil, or the nether-Millstone, as with Iron-sinews and brows of Brasse, *Esay. 48. 4.* See *Zach. 7. 12.* *Job 41. 24.* like the *Leviathan*. And thus did *Pharaoh*, *Exod. 7. 14.* against all Plagues and Judgements: *Zedekiah*, *2 Chron. 36. 13:* against all Counsels for his safety. The *Jewes*, *Jer. 7. 26.* *Acts 7. 51.* and all impenitent persons, *Rom. 2. 5.* who after their hardnesse and impenitent hearts treasure up wrath, &c. and this hardnesse is accompanied with unbelief, *Mark 16. 14.* Impenitency, *Rom. 2. 5.* Wilful ignorance and blindness of understanding, *Ephes. 4. 18, 19.* When men shut their Eyes against the Light, and are resolutely and obstinately bent to persist in evil doings: as *Jer. 44. 15, &c.* Such hard ware and work have Ministers to deal with.

☞ And is it not a marvellous mercy of God, to make his Messengers as hard and



as Resolute in the discharge of their duty, and pursuance of that which is good, as the people are in evil. For thus saith the Lord to the Prophets, *I have made you as a defenced City, as an Iron-pillar and brazen walls*, Jer. 1. 17, 18. and your Faces strong against their Faces, even as an Adamant harder then Flint, against their wickednesse, *Ezek. 3. 7, 8 9.* Waiting when they will return to the Prophets, &c. for they must not return to the people.

☞ This is a great evil, and the Note of an ignoble Spirit, to be inexorable to the Intreaties of God; for their God waites, and *knocks, and bids us open*; And we refuse all: But mark the issue, *2 Chron. 13. 15, 16.*

2. The next to be Reproved, are such as are disaffected when Council is faithfully prepared, tenderly delivered, and fitly applyed for the peoples good. Many make it their work to pick quarrels, either at the Message, or the Messenger, the matter, or manner of delivery, &c. its easie to find fault. This disaffection hinders many of the good they might receive;

receive. Thus did *Johanan*, and the proud men discredit the Prophet, and his Prophecie, *Jer.* 43.44.

I doubt many Preachers and Hearers neglect this, but let it not be so with us, let good affections be answered with the like, and good counsel with obedience.

I have shewed you a Preachers, 1. Labour, which is endless. And, 2. Love which is unutterable, which Love I have cleared by the example of the Apostle, who, 1. did insinuate upon King *Agrippa*. 2. And became all things to all men. 3. Did beseech as an Ambassador. 4. And did behave himself as a Nursing mother to them, in twelve respects. *Solomon* the Ecclesiastes, or the Preacher. The Prophet *Isaiah*. The Lord himself to them of old. And The Lord Jesus to his flock.

*Reas.* To these I added Arguments in respects of, 1. God, whose Glory is thus best advanced. 2. Our selves, to whom it is our credit and profit. 3. Others, to whom it is the best good. And, 4. The means used, which this way are most like to succeed.

Uses

Uses are of, 1. Reproof to Ministers if too dull or diverted. And, 2. To Hearers, if too hard or disaffected to good Counsel.

Use 2. Informs us, if souls are so precious, how vain then are they, who set souls at so low a rate, as many Ministers and people do their own, and the souls of others, as if they were of no value. Ministers by neglect or ambition to rise, or *eagerness* after many things, &c. set aside this main thing of gaining souls to God. And people scarce care upon what account they loose their souls, if Honour or Profit (how unjustly soever gotten) do but invite them thereunto: *Good God!* How many men of late years have hazarded themselves dangerously upon this rock!

How great is the grief, if the *Fishers*, &c. *can catch nothing*, &c. much more if their industry only gain injury.

*Ap.* Yet this is the case of many Fishers of men. And how foolish are they, that can prize *Liberty*, *Recovery* or *Dignity*, &c. procured and conferred by men, and yet do undervalue these glorious

rious Gospel-proffers for their souls health.

Use 3. Exhorts : Prize your Pastors affections , and add to them by your prayers.

Use 4. Of Consolation ; Where this concurrence is, how good is it ! This harmony of affection is happy and successful.

You have heard of the *Preachers Labour and Love* ; The peoples *Duty and Excellency* remains to be spoken of. I do now descend to the third particular, viz. *The peoples duty* : This duty of the people is in relation to the *Preachers work* : For a Receiver presumes a Giver. *where nothing is given nothing can be received* ; The Earth gapes still if the clouds be dry : so that in this description of the peoples duty, you have four particulars. 1. A Giver. 2. A Receiver. 3. A Walk. And, 4. The manner and end of Walking.

I. *Ministers are the Givers* ; For *you received of us* , saith the Apostle. *The Priests lips preserve knowledge*, Mal. 2. 7. *The tongue of the learned gives a word in sea-*

*season, &c. Isa. 50. 4. We must give warning, Counsel, Comfort, &c. as need is.*

*Ap.* When all are Givers, they give nothing, because there are no Receivers: yet our brain-sick Fanaticks fancy such a thing: Every one is a Teacher, and thinks he knows more then enough: no need of receiving, they are so full already. But I leave these to their Fancies, and to their windy fulness.

II. If we must give, you must receive: If our Doctrine drop down like dew or rain, *You as the earth, the tender herbs, and the grown grass, must receive it,* If we be as *Jakeh*, you must be as *Agur*, Prov. 30, 1. If we as Fountains, or Springs of Water poure out, you must be as the fruitful valleys which receive benefit by the same. If God by us gives Doctrines to mollifie and fructifie your hard and barren souls, it is not for you to remain like the rock, the dry desert, and barren wildernets no way bettered by the influence of heaven. If God by us set up a light, as a Candle upon a Candle-stick to give light to all  
that



that be in the house , it is for you to receive it, and not to wink against, but to walk in the light, as Children of the light, till you received the inheritance of the Saints in light.

These things premised, yield us this Result.

*Doct. Giving and receiving are relative, and mutual actions, which reflect upon each other , Se pomunt & tollunt invicem. And Christians must take great care in both.* You need no proof of this, for God is the great Giver , and all we are Receivers; All else are under him as stars.

*Reas.* And for Reasons for this, consider the, 1. Giver. 2. End. 3. Gift. and , 4. Danger.

*I. Giver.* Because God by himself, his Messengers, and Means, gives much, he is indefatigable inexhaustible.

*Quest.* Is it not a great affront and indignity to the Majesty on high to refuse to receive him.

*Quest.* If Princes confer Honours or Favours upon Subjects , will it be well taken if they refuse it ?

*Ap.*

*Ap.* Oh do not you thus provoke the Lord Almighty: What shall the highest give to the lowest, the best to the basest, and worst of Creatures, the most honourable to the most despicable; and shall these refuse? Sure this is madness and folly; *and much more to receive what Satan gives, Mat. 4. 9.*

2. The End of giving, which is our good; this is quite frustrated, where is no Receiver to make use of it. If the clouds give never so much rain to the rocks or desert, all is lost; so is good Counsel to the obstinate.

☞ So the Receiver, if he receive never so much, if it be not from a lawful Giver that hath power and right to give, it is not so properly receiving, as taking, stealing, or usurping. A Thief, &c. takes many things, but who gave them to him: Neither God nor man will say to such, *As you have received of us, for we gave you not such things.*

*Ap.* Many such we have had in this Nation of late: so in Spirituals; Many take up new Opinions, strange fancies and errours, &c. But neither God

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nor

nor good men ever gave them, *But the great Tare-sower the devil*, Mat. 13. 27.

*Ap.* In all they sin extremely, that frustrate God, and gratifie the Devil in receiving his Tares, Bane and Poison.

Thus our good, which is the main end of giving and receiving, is quite prevented and frustrated, if both the Giver and Receiver be not right and good *in se, & in donis.*

3. The Gift itself, see to that, whether it be good or bad: *Every good and perfect gift is from above*, James 1. 17. A good gift tends to make the Receiver good also; and a bad gift to corrupt him, as Bribes, &c. do, which blind the eyes of the wise, and pervert the words of the righteous, *Deut.* 16. 19. There be many gifts of that nature, that serve to corrupt and pervert men: But do you receive none such; only let it be said of you as in the Text, *That you have received how you ought to walk, and to please God*; This is to receive that which tends to your perfection and salvation.

4. The Danger of not receiving good gifts

gifts from God, when they are proffered and tendered to us; And of receiving Evil from the Devil. This sin doth sharpen the displeasure of God against us, and doth aggravate his wrath exceedingly. *Prov. 1. 20, 24, &c. When wisdom shall cry after us for our good, and we shall reject her Counsel, this doth provoke God to rejoyce at our destruction, and mock when our fear cometh, Vers. 26. whereas e contra, He that hearkeneth unto wisdoms counsel, and receives it, shall dwell safely, and be quiet from fear of evil, vers. 33.*

Note, That refusing God makes way for the devil to enter and pervert us with his gifts. This not-receiving, but rejecting the good Counsel of God, was the great sin of the old world, and of Israel of old throughout the old Testament, and brought woful miseries upon them, *2 Chron. 36. 15, 16.* And as of the old world and Israel; so also in the New Testament for the rejecting of Christ, and his word. How are they rejected of God, and become the scorn of Nations. Indeed this hath been the sin of all A-

ges; For when was the Word, and Messengers of God more slighted then in this present age, our times? Never.

Thus you have had the point, and the proof of it; The Reasons from, 1. The Giver. 2. The End of Giving. 3. The Gift it self. And, 4. The Danger, &c. I descend to Use, which is of instruction and Lamentation.

Use I. Instructs us. Be we very cautious both in giving and receiving, as the point bids us; this deserves our utmost care and heedfulness. It is not for us to give a stone for bread, a Scorpion for an Egg, or for a fish a Serpent, or poison instead of wholesome food, *Mat. 7.9, 10, 11.* But to give as God gives. And this caution opens a wide door of Lamentation for very many Givers and Receivers.

Look but upon two or three things of greatest concernment.

I. For matter of *Doctrine*, and *publick instruction*.

*Quest. How many strange Doctrines and erroneous opinions (if not blasphemous abominations) have been vented, and given forth*



forth in these times? Time would fail me to speak of the particular Errours of the manifold Sects of these times. I have formerly or lately given you in a parallel of erroneous persons, viz. Of Papists. Antient and latter Separatists, and their mutual concurrence in divers particulars, viz. Schism by a Separation. Strangeness and uncertainty of Doctrine in them all alike. Independency and uncontrollableness; all are stubborn. Antichristianism, which doth act it self in a fierce opposition to the power of Magistracy, and the Ministry in the right office, use, power and efficacy of the same to do good amongst men: For this all their principles do very punctually agree against Magistracy, whatsoever any of them pretend to the contrary. And as for the Ministry, as the Papists overthrow the power of it by concealing the Scriptures in a strange language, and turning it into a sacrificing Priest-hood, and preaching into Legends, &c. so do Separatists by a Jerobams Priest-hood, crying down all Maintenance, and defaming Ministers with the vilest names of Baals Priests, to

render them odious to all, &c. But alas! These that give forth such strange Doctrines, consider not their own Errours, nor do they think how they do rake up, and revive the antiently confuted, exploded and condemned Errors of former times, and in many things outstrip them, so prodigiously fruitful have our late times been, in producing to the birth many monstrous conceptions of novel opinions, and unheard-of Abominations: Yet nevertheless the inconsiderate despicableness of any the Givers, or the badness of the gift, yet such Teachers want not their Sectaries, and Followers, whose itching ears do readily and earnestly drink in, and greedily devour any novel fancy, though it be stark poison, and baneful to their souls.

*Ap.* Such Troublers there were, both of sound Doctrine, and of the Church in the Apostles times, whom the Apostle wisheth cut off, Gal. 5. 12. as rotten members, whose practise was to creep into houses, and lead captive silly women laden with sins, and led with divers lusts, 2 Tim. 3. 6, 7, &c. These are wells without water.

ter, &c. who while they promise liberty, they themselves ( as well as their hearers ) do become the Servants of corruption, 2 Pet. 2. 17, 18, 19. How sad will the account be, when the Teachers can only say, *What I taught them out of my own heart, did please their fancy, and suited well with the times, &c.* And the Receivers can only say, *Of these men I did learn to be unsettled in religion, and by them was rolled from one opinion to another, till I had quite lost the truth, &c.* as many Quakers & Ranters may truly say. To prevent these miserable miscarriages, consider well, what, and how you hear & receive, as our Saviour adviseth: *Luke 8. 18. Take heed how, &c. Do as these noble Bereans did. Acts 17. 11. Receive, &c. with readiness of mind, and search the Scriptures, &c. and try the spirits. 1 Joh. 4. 1. By the Touch-stone of Gods Word, as Christ commands us, John 5. 39. Search the Scriptures, and we must prove all things, 1 Thel. 5. 21: And the Angel of Ephesus did try them that said, They were Apostles, but were not so, but only liars, Rev. 2. 2. Thus must you do, you must not*  
Bb 4 believe

believe every Teacher which will tell you he hath a Revelation, &c. For false Teachers will boast of the spirit, but try whether they be of God by inspiration, revelation, or any lawful mission or commission; try all by the rule of the Word, and you shall be safe. Thus much for the first great fault, concerning giving and receiving, in matter of Doctrine and publick instruction.

The next fault, which is of very great concernment, is in the Education of youth; The miscarriage in which is almost incurable. Education often mends or marres the man for ever.

What a charge doth God give frequently to the Jews concerning the Education of their Children. How they should season them with the principles of true Religion, and teach them wher the Mysteries of God in their Sacraments, Sacrifices, &c. did mean and what these things upon them by catechizing from time to time.

2. And how doth Solomon carry on all the Counsel of his Book of Proverbs in the way of a Fathers instruction to a son.

Besides

Besides , there have been Volumes written by worthy men concerning this Subject, of the Education of youth, yet nevertheless all that hath been commanded, written or done in this case, how great is the neglect of all sorts of persons generally in the performance of this good work to posterity, whereby often times it befalls, that multitudes of youths do receive in their tender yonger years, and contract such habits , as are very difficult to be cured by the best advised counsels, reproofs, or corrections that can be given , so that oft it becomes their own destruction.

Look a little amongst the several ranks and degrees of men ; even the most eminent have been to blame in this. As *K. David* was in the Education of an *Absolom & Adonijah* ; His too much tenderness bred his grief, and their smart in the end ; See 2 *Sam.* 14. 25. 1 *King.* 1. 6. He was ( in all likelihood ) affected with their beauty, that he neglected his duty to rebuke them for their faults ; and you know what befel them both in the end. This also was old *Elies* fault, though otherwise



otherwise a good man, 1 Sam. 2.22, 29. & 3.13. Yet he said more to them then many in these times will do.

Look upon our Gentry, and let them consider what Education.

Some they devote to travel, in which for want of a good Tutor or Remembrancer, sometimes they loose their Religion, and perhaps Morality too: See Bishop Hall's *Quo vadis*, &c.

Others being bred idle at home, because ordinary imployments are thought too low, and other things are too high for them to reach. These may say,

*Nos numeri sumus, & fruges consumere nati.*

Some Gentry (I doubt not) do see and rue this miscarriage.

As for the Vulgarity, for the most part they give such Education, that the Children can only say, *I received and learned of my Parents to curse, and swear, and lye, and steal, &c.* and to be *Telluris inutile pondus*, good and fit for nothing, but destruction; a sad account this is, but too true of multitudes; so far are

Men from acting the part of *Timothies* Ancestors; O that this might be mended among us, and we should be happy.

Most men are very apt to make great provision for their posterity, and to leave rich portions of these earthly Treasures and Possessions to their Children: But how few are solicitous to see the *Image of Christ*, the *Truth and growth of Grace*, the *power of godliness* imprinted, and stamped upon, and really ingrafted into their off-spring, and posterity, & those under their Charge, as the Apostle did, *Gal. 4. 19.* who did travel in birth of them, until, &c. Men look upon Earthly Portions and possessions as things very desirable, durable, and of long continuance: But heavenly graces the true Treasure, and things of that Nature, they look upon them as *καίματα*, as meer Notions, vapors and vanishing Clouds: and are ready to question whether there be any Reality or durable substance in them, yea or no.

*Ap.* Yet Experience doth instruct us daily, how changeable and perishable the portions and possessions of this world have been, and still are: For, how many  
mighty

mighty ones, both in place and state, in great dignity and abundance of superfluity of all things, that ( you might think ) nothing could impair them, have been brought down, whilst mean men (by the blessing of God ) have been Advanced ( not as many of late were, but ) upon good ground and just desert.

To conclude, When Pastors and Parents, and all others concerned in this way of giving Council and Instruction, Education, and Directions for the right ordering of Life: when all these (I say) *can give a clear account to God*, that all that they have done, and given in that kind hath been right, and according to Rule, and hath been received and accepted accordingly; O how good is it, and comfortable both to Givers and Receivers, and how bad is it when it is otherwise? When Evil hath been given, and Evil received, and the *Evil of eternal misery is the event of all*. Be we all warned, each man do his duty, and we all shall be happy.

The Pastors *Labour & Love*; have been handled in the two former parts of this Verse,

Verse, we are now upon the third particular: *viz. the peoples duty*, in which are four considerable particulars, *viz. a giver, a receiver, a walk, and the manner and end of walking*: I have conjoyn'd the two first, (because Relative actions) into one point.

Doct. *Giving and receiving, are mutual actions; quæ ponunt, & tollunt se invicem* And Christians, must take great care in both: This was proved by Reasons, drawn from the Giver, end of giving, gift it self; and the danger of not receiving, &c.

Uses were of *Instruction, to be very cautious in giving, and receiving for lamentation in mis-giving and receiving, especially in two Cases*:

1. Of *doctrine, and publick instruction, and exhortation*, which hath marvelously miscarried of late, and that because, although the Doctrine delivered and given forth to others, be never so vain and Erroneous; and the Teacher never so inconsiderable or unreasonable, yet multitudes of people drink in the doctrine of such Teachers (as the thirsty earth doth Rain) how hurtful and bane-

full



full soever it be to their poor deluded and dead souls.

2. In the case of *education of Youth*, which is miserably neglected in these our Times, by (almost) all degrees, ranks and sorts of people, of what condition soever they be; neverthelesse, the manifold Commands of God, and the abundant Councel and Advice which is given in this particular Case. I shall no longer insist upon this Point in any other instances, or further Inlargements: Only I shall pray heartily for the amendment of these fore-mentioned Faults, which are of so much concernment to Church and Kingdom, and to the right ordering of all publick affairs.

I do now descend to the rest of the peoples duty, consisting in *the walk*, and *the manner*, and *end of such walking*,

Herein, as in the former Point I shall conjoyn both these particulars into one main point of doctrine for our use, which will make the Doctrine full, and Use effectual. Touching the *walking* in this Text: you must understand that *walking* is appliable to God, and man:

I. To



1. *To God*; and so it notes his presence, *Gen. 3. 8.* as in the *Garden*, &c. and *providence for good, or evil towards us*, *Levit. 26. 12, 28.*

2. *To men*, it signifies the motion of the Body from one place to another: in which is, *terminus à quo, ad quem, & via per quam*, &c. The whole progresse of mans Life in matters of Faith and Manners, *Gen. 5. 24. Enoch*, *Psalms 119. 1.* & *passim*. And hence observe this.

Doct. Every mans life is a walk, and but a walk, it begins at our Birth, and ends at our Death, and is but short at the longest: In every life there are Terms, viz. *à quo, ad quem, & via per quam*: and these terms do differ, *ex Diametro*, are quite crosse one to another according to the way in which we do walk. For if our way be good, then our Terms are from *Satan* to *God*, *Sin* to *Grace*, *Hell* to *Heaven*. But if it be bad, then our Termes are contrary. For this walk is appliable to good, and bad in their severall wayes, and this leads me to take in the rest, viz. the manner and end of thus walking, viz. so as to please God, for this is the Consolation, and

and this will be the perfection of a Christian, and this makes the Point full, being conjoynd together, viz.

*Doct. Every mans life is to be ordered so, that we may please God in our generation, and in the course of our conversation. This the Apostle prays earnestly for, viz. That we may walk worthy of the Lord to all well-pleasing, Col. 1. 10.*

This all will easily grant, that we should all live to please God, but the Business is not so easily done, and upon due search we shall find, it is a very hard work to live as we ought, and here you may Dicotomize the world: and all the ways & terms of all men walking in the world: all which are either pleasing or displeasing to Almighty God; and this puts us upon one main Inquiry, viz.

*Quest. How should we so walk that we may please God, and wherein doth this walking consist, that we may discern: for this being known, we shall easily see who they be that displease God, in the course of their life and practise?*

Now in answer to the grand Question, observe, that the distinctive Notes  
and

and Characters of such as walk and do please God, are such as these :

1. *They are such as walk with God : as Enoch and Noah did in their Generations, Gen. 5. 22. and 6. 9. And you know how God translated the one from Earth to Heaven, so that he never saw death, Heb. 11. 5. and preserved the other with his whole Family in the general Deluge, when the whole world besides was drowned, Heb. 11. 7. And all because they had this Testimony, that they pleased God.*

2. *And that walk before God, as Abraham and David did in their time, in integrity and uprightnesse, Gen 17. 1, 24. 40. 1 Kings 9. 4. and David made use of all deliverances to this end, Psalm 56. 12, 13. of his soul from death, and feet from falling, that I may walk before God, &c.*

☞ *These were men that so walked with, and before the Lord, that they made a progresse (as Travellers do in a Journey) in their holy path : they were neither idle, nor stood still, much lesse were Retrograde, or apt to Retreat: they ran to the Goal, and gained the Garland*  
C C of

of Glory, This is our duty, God expected it, and if we perform it, God will crown it accordingly. These walked not inordinately, &c. but *ἀκριβῶς*, exactly, and according to Rule, Eph. 5. 15. Not after their own Fancies, Imaginations, inventions, as many ignorant, superstitious, ceremonious Formalists and Fanaticks do, to the great danger of their Souls : and these men in their walk, way and practice, aimed not so much at the applause of men, as the approbation and acceptance of Almighty God.

1. *Enoch* walked not with the world, but with God, and God took him out of the world, as too good to live in the same with such men.

2. *Noah* was a Preacher of Righteousness in a most unrighteous Age, when the earth was filled with violence (as our Land was of late) the old world did neither love him, nor would hearken to him, or Regard his preaching, though for their own good ; the result of all was, the Lord preserved him, when the rest perished.

3. *Abraham* believed in God in a most Idolatrous

Idolatrous Age, and walked before God when others forsook him; the Result, God *blessed him abundantly*, called him *his Friend*, Jam. 2. 23. and gave him the honourable title of *the Father of the faithful*, Rom. 4. 11, 16.

4. And David was much affected with the evils of his time, insomuch, that his *Eyes gushed out with Rivers of water*, because men kept not Gods Law, Psalm 119. 136. These Evils he endeavoured to Represse as he was able, Psalm 101. and God gave him the *testimony of an upright heart*, 1 King. 9. 4.

5. Many others did the like, *Princes, Prophets, Apostles*: the care of those men was to please God. *Had those men learned to smooth and slick, to temporize humour, and concur with the times, &c.* sure they might have had the favour of the World in a very high measure, for the World will love her own, John 15. 19. But this they sought not after, it was *besides and below them*; and hereupon this Record of Honour lyes upon all their Graves, as well as upon *Enochs*, that they pleased God, Heb. 11. 5. & the reward of well doing

Cc 2



doing is with them, whereas had they walked with, they had perished with the world.

1. And those men that walk so, with and before the Lord, as those men, Enoch, &c. did, are said ever since, to walk in Gods Lawes and Commandements, in his Judgements, Ordinances, wayes, and Pathes, Psalm 119. *& passim*, in the name of the Lord, Micah 4. 5. not only in external profession, but in the true Faith and Knowledge, sincere Worship and Service of God. Idolaters walked in the name of their Idols (as Papists and others do) but without any truth of faith or worship. *In the Spirit*, Gal. 5. 16. *i. e.* By the directions of the Spirit of God, suitable with the holy Scriptures which were dictated by the same Spirit, 2 Pet. 1. 21. Many in our Times pretend to the Spirit marvellously and strangely, but they lay the Scriptures aside; By this you may know their Spirit to be a Spirit of Errour, not of God, but a delusion of the delusion of the Devil. *In newnesse of life*, Rom 6. 4. Having Received a new life of Regeneration from Christ, in whom they are

are ingrafted, and now as graffs in the true stock do bring forth fruit accordingly. *In good works*, Eph. 2. 10. which God hath ordained that we should walk in them; Here try your works whether good or no: *All is not gold that glisters*, Hypocricie, vain-glory, boasters, bad ends, are such as spoyle our seeming good works, as with man, these have been, and are too frequent amongst us.

2. *These men that so walk as Enoch, &c.* did, are also said to walk in the old, in the good way, Jer. 6. 16. Many pretend to Antiquity, but are much mistaken, as Papists for their Religion, which indeed (*Statu quo*) is but an uptart Sect, a Novel invention. Many Protestants also in respect of some things which are now accounted old, are much mistaken also. Many would have things to be good, because they be old, but except you unite goodnesse to the oldnesse, you say nothing. The old mans hoary head is a Crown of Glory to him, Prov. 16. 31. Yea, but how? if it be found in the way of Righteousnesse; but the old sinner of an hundred years old, is accursed, Esay 65. 20.

☞ It is not simply the oldnesse, but the goodnes of any thing that doth really commend it, else sin is very old, viz. from our fall in *Paradise* in the beginning, all vice & violence is very old, viz. from before the *Flood*; the old world was sick of it, and God was sick of them for it, and you know what befell them, *Gen. 6. & Capitibus sequent.* Yet in *Solomons* sence, all vice is but a new invention, *Ecc. 7. 29.* But mark his ground, viz. because God made man righteous, *Gen. 1. 27.* Innocency was first, and Christ the antient of dayes in the beginning. Sin came in afterwards, an egg of our own hatching, *Esay 59. 5.* So that *Testullians* Rule is very true, *Quod antiquissimum, est verissimum*, God is Truth it self, who is from Eternity, and innocency is of the Truth, which was the first state of man.

*Ap.* Thus every thing, the nearer it is to the *Fountain*, the Original, the truer it is in its own Nature.

Thus it is with *Religion*, the way of our walk of old, that *Religion* which kept closest to God, his Word and Precept, was best, and this the idolatrous *Israelites*

rejected. So in the *New Testament*, that *Religion* which is nearest to the Doctrine and practice of Christ, his Apostles and primitive purity, is the best, which *many Christians* do marvellously swerve from.

*Ap. Popish* additions, and ostentous ceremonies, &c. do not add to, but impair, not beautifie, but deform, and deface the goodnesse of true Christian Religion & power; And thus we must reason with all Papists, Idolaters, and superstitious persons in the world, whose Ceremonies and vanities are meer Novel Inventions, and the very Ground-plot of all their novel Fancies and erroneous Opinions that have so pester'd the Church in our times: For say they (in effect) *If the Pope may propound what Rules he pleases, and press them as lawes to be inviolably observed? why saith the Pastor, or principal person of each particular Assembly, may not I do the same upon a better principle (as they speak) and by the Dictates of the Spirit though without the Word of God.*

To close this, this *old way* is applyable to divers things, but I have given you Gage enough to judge of *antient things*



by their goodnesse, but not of their goodnesse by their Antiquity. Choose the *eldest things* that be the best : and as you are wise in your Choise, so shall you be happy in the fruition of *old* and excellent *things*. Thus much for the *old way*.

2. Now next, such are said to walk *in the way of good Men, in the paths of the Righteous*, Pro. 2. 20. Phil. 3. 17. *i. e.* after the best pattern and Presidents, Men worthily Renowned, and most fit to be imitated by others.

This Rehoboam did a little while (*viz.* three years) 2 Chron. 11. 17. and so long he prospered, but he soon grew weary of it, and then many changes came upon him. But Josiah (that Renowned Reformer of Religion) he clave more conscientiously and constantly to the *good wayes of David*, and walked in them irreversibly, for which he is Renowned for ever, and that upon Record to all Generations, 2 Chron. 34. 2.

3. The men that walked as Enoch, &c. did, are also said to walk, or live by *faith*, not by sight, 2 Cor. 5. 7. *i. e.* in belief and hope of things promised by God in his Word.



Word. And to walk *in Faith*, for else no pleasing God, *Heb. 11. 6.* Love, *Eph. 5. 2.* And in *all things circumſpectly*, *Ephes. 5. 15.* And in *Truth*, 3 *John 4.* as the truth of Gods Word preſcribes, ſincerely and constantly; according to the Rule preſcribed by the Apoſtle, *Gal. 6. 16. peace ſhall be on them, &c.* and after his Example, *Phil. 3. 17.*

4. And laſtly, Theſe men that thus Walk, are ſaid to walk *worthy of their Vocation*, *Eph. 4. 1.* and *worthy of the Lord*, *Col. 1. 10.* 1 *Theſ. 1. 12.* and that in *all Wiſdom*, *Col. 4. 5.* and *with all the Heart*, 1 *King. 8. 2, 3.* i.e. in ſincerity and integrity, both *objective* and *ſubjective*, the Rule and our ſelves.

They that walk otherwiſe, may juſtly be ſaid to walk *by ſence*; things obvious to ſence, are the utmoſt object of their care; Not in faith towards God, reſting wholly upon him. Nor in love towards others, or themſelves: Heedleſſy and at Random without circumſpection, and after their own Fancies, Not in the Truth, nor by the Rule, or good Example further then they pleaſe. Neither can they

they be said to walk *worthy* of either *their Vocation*, or *the Lord*, but *croſſe* to both; or *wiſely*, but *fooliſhly*, that are only taken with *toyes* and *trifles*: Or *in integrity*, but in much *partiality*, both in reſpect of *the Rule* of the Word, ſome of which only they will make uſe of: and of themſelves, ſome parts or powers, they are content to employ for God, and ſometimes for *ſome ends*, but not their whole ſelves, either *intirely* or *conſtantly*.

And for the manner of theſe mens walking; they *walk honeſtly*, Rom. 13. 13. 1 Theſ. 4. 12. *Ἐννομίως*, *decenter*, as well becomes us. *Uprightly*, and ſhall *aſcend Gods holy Hill*, and God will be *their Sun*, Pſalm 15. 2. and *a Buckler*. Pro. 2. 7. and Gods Word doth them good, *Micah* 2. 2. 7. *Do not my words do good to him that walks uprightly, in integrity*, Pſalm 26. 11. Pro. 19. 1. and *humbly*, *Micah* 6. 8. *with their God*, ſo alſo they are ſaid to walk. *At liberty*, Pſalm 119. 45. *Not in ſin*; but as freed from ſin, &c. *Surely*, Pro. 10. 9. *Upon ſure ground*. Others on *Quickſands*. *Safety*, Pro. 3. 23. *Under good wings*  
of

of protection. Fear not. *In peace*, Mal. 2. 6. and Equity, and turn many from iniquity, and Truth, 3 John 4. i. e. Sincerely in Religion prescrib'd in the Gospel, and shall walk with Christ in white, Revel. 3. 4. for they are worthy, *Dignatione divina*, as those good ones in dead Sardis.

To conclude this answer to the grand Inquiry (before.) Those that thus walk to please God, are such as have the Image of God instamped upon them, and do answer the Relations betwixt God and them, viz. Of a King, Husband, Father, Master, and of a Friend.

1. Only a few words of the first of these, touching the Image of God. The Image of God is said to be in Christ, Angels, and Men.

1. In Christ, above all Angels, Men, or any other: and that as God Infinitely, or Incomprehensibly. Identically, or Essentially as Man, and that unutterably, by the presence of the divine Nature bodily. Mightily by Works, Wonders and Miracles. Eminently by Qualifications of Knowledge, purity, &c. and most admirably, viz. As God the invisible; As man the visible Image of God.

2. In

2. In Angels above men, in respect of their *Excellency* in Nature : Freedom from humane necessities, and present fruition of beatifical vision in the presence of God.

3. In men, the Image of God is said to be, *1 Cor. 11. 7. Col. 3. 10.* accidentally respecting qualities spiritual and heavenly. *Gen. 1. 26, 27.* Not in any bodily shape, as some Hereticks and others too easily believe, and which Popish pictures of God do marvelously nourish, which yet is against that, *Deut. 4. 15, 16. to 20.* for you saw no similitude; but,

1. In Creation, in the nature of the soul, as it is a spiritual and immortal substance, endued with three faculties, viz. *Understanding, Will and Memory*, as the Deity hath three persons, by which man is in a capacity to know God, which others have not.

2. In Regeneration, in the supernatural endowments of divine knowledge, righteousness and true holiness : For as *Eccles. 7. 29. Ephes. 4. 24.* God made man upright, and the new man, &c.

3. In the Authority and Dominion over the

the Creatures, which God did confer upon man. *Gen. 1. 28. Over fish and fowl, &c.*

*Ap.* The first and last of these are much impaired by the fall of man in Paradise, viz. *Our natural parts and dominion over the Creatures.* But the second of these, viz. *Gods image upon us in our regeneration, is ever upon the improvement, and by this we do daily become like unto the Lord Jesus more and more; And where this Image of God is instamped, there the body of sin dies daily, Rom. 8. 10.* This Image, and that body are inconsistent and incompatible. It makes us fruitful in good: *This stock cannot be barren, &c.* Its universal in its cure, not partial to some particulars, but it overpowers the whole man, which is acted by this Image. *Christ becomes our life, then we live the life of Christ, &c.* And thus beautified, we are accepted of God, and (as Jacob and Stephen) *we may see Angels ready to serve us, Psalm 34. 7. Heb. 1. 14. And Christ himself ready to receive, and save us, Acts 7. 55, 56.*

Thus those that walk and please God,  
are



are accepted of him.

Of the second particular, *viz. In answering our Relations as to a King, &c.* I may not here speak at large, only consider, That whatsoever subjection is due to any, is much more due to God.

Thus those that walk to please God, do walk with and before God in the Laws, Name and Spirit of God; in the old and good way, and in the way of good men: In faith, Love circumspectly, in the Truth, by Rule, &c. worthy of their vocation, the Lord in Wisdom and integrity.

And for manner, they walk as you have heard. These bear the Image of Christ, *ut supra*, in Creation, Regeneration and Dominion: Or by, 1. *Idea.* 2. *Descent*, Acts 17.28. *Non corporis mole, sed animæ respectu*, Beza. 3. *Qualities of Soul.* *Sanctity of actions.* 5. *Sovereignty over the Creatures.* And, 6. *Conformity in glory.*

And these do endeavour to answer the Relations betwixt God and them, as He is their King, Husband, Father, Master, and as he is their Friend.

But

But for these you may see my Notes upon those several Relations.

Use I. Let it be our Glory to bear the Image of Christ, the visible God, since he bears the Image of the invisible God. *God is to us like the Sun, which is but one; none can behold it in its brightness.* All Sublunaries are refreshed by it, and nothing hid from the light thereof. So is God, *Be we then as the fruits to the Sun;* that grow upward, and ripen by it, that so we may grow like to Christ in qualities, though we cannot in *Might and Miracles.*

Get this Image, present your selves to his *Mint and Printing-House*, to receive his stamp and Character upon you; and when you have it, do not deface, but improve this Image of Christ in you daily.

☞ Motives to walk, *ut supra*, are from God; *His love and delight is in them, Psalm 51.6. And his promises abundantly to them, Pl. 84. 11.* Could we but see, and rightly apprehend this, it were enough, besides the *Liberty, Security, Safety, Peace, and final felicity with Christ, Rev. 3. 4.*  
Of

all such are great Motives. And yet the great things God hath done for such as to *Enoch, Noah, Abraham, David, Elijah, Elisha, Jehoshaphat, Hezekiah*, Their comfort at death, *Isa. 38. 3.* conquest over *hell* and the *Devil*. They stand in the Judgement, and enter into glory.

Thus much shall suffice for Answer to the great Inquiry, how we may know, *when we walk so as to please God*: This being known, we may easily discern, who they be, that do not please God in their walk, or course of life.

1. Such as set God aside, such there were in *Dauids* time. *Psalms 54. 3.* and *86. 14.* *They have not set God before them*, they may well be called *Strangers, proud, and violent persons*; For they were of a strange condition: and have we not many such, *That set not God before them*. These say to God, *Depart from us, &c.* *Job 21. 14, 15.* *What is the Almighty that we should serve him, and what profit, &c. if we pray to him?*

*Ap.* Now is it any marvel that such as these, who seclude God from their company, do run into all manner of enormities.

inimities, *and walk contrary to God*, as *Lev. 26.21. &c.* The apprehension of Gods presence would produce better fruits, as you have heard, but this they cannot endure to think of; The thought of Gods presence, is as the shadow of death to them.

2. *Such as walk after the flesh*, *Rom. 8. 1. 2 Pet. 2.10. (i.e.)* according to that carnal state of sin in which we were born, and do order our lives as our corrupt reason and evil affections do lead us after our own lusts.

Note, That the words *Fleshly*, *Carnal* and *Sensual* are opposed in Scripture to *Spiritual*, because they are so led, they look not after the things *that are not seen*, as *Faith doth, and faithful people do*, *2 Cor. 4.18.* But only after the things obvious to sense, *The things of this world, as worldly minded men only do*: These are so far from being new Creatures, *and walking in newness of life*, that they disdain to be Changelings, are acted by the old *Adam* in all things, *he hath dominion over them*, and are as ignorant of a new birth, as *Nichodemus* was. *John 3.3,4. Who asketh*  
D d



a *strange question*, &c. so simple was he. And as for the ways of good men, they abhor and scorn them, as ways too precise and strict for them to walk in.

3. Such as *walk* in the way of the people after the manner of men, *that are not guided by the Spirit of God*, but by their own corrupt reason and affection. Now *Isa. 8. 11. 1 Cor. 3. 3. We are not to walk in the way of the people.* But mark how the Lord warned the Prophet there, to avoid this, *viz. By a strong hand*, i. e. by such a forcible ingestion, or motion of his spirit, as made a strong impression upon the Prophet to yield obedience, and by such a hand as was able to confirm him in his resolution, and to strengthen him to effect and perform it, the same hand no doubt warned the Martyrs and Confessors of God.

*Ap.* Thus was the Prophet charged, *Not to walk in the way of the people*; Neither may any of us follow a multitude to do evil. *Exod. 23. 2. For they that sin with the multitude shall perish with the multitude, as those of the old world, and the men of Sodom did.*

THE



True it is, Examples have a great influence upon many.

*Scilicet in vulgus manant exempla Regentum. Regis ad exemplū totius componitur orbis.*

And in this case the examples of great men are very prevalent. In the Holy History, as wel as in others, we read, how people usually followed the pattern of the Princes; as when *David, Jehoshaphat, Hezekiah, Josiah, &c.* reigned, the people did well, lived godly, but when *Rehoboam* forsook the Law of the Lord; *All Israel went with him, 2 Cro. 12. 1.* and when *Jeroboam* advanced Idolatry, *He caused all Israel to sin, 1 Kin. 14.* which is fourteen times repeated to his everlasting infamy: The very natural infirmities of Princes have been imitated, a Mole, Wart, Wen, or Wry-neck, &c. Much more their moral qualities; whether good or bad: the Drunken, Gor-bellied Emperours made the whole Empire so. *England* hath had experience of these things: for how did the people follow after in King *Hen. 8.* King *Edward 6. Q. Mary, Queen Elizabeth's* times. To do as the most do, is the safest course

with many, though not the best : This is a great, yet usual disease in these times. Those that imitate the greatest, and run along with the most, think themselves safest, and pass peradventure for any danger. That Principle of some Noblemen of this Nation of old, *Factus sum ex salice, non ex quercu*, whom Powlet Martyr of *winchester*, Mill, p. 969. is very applicable to multitudes of this time. They wear Religion as many do their Apparel, to turn, and shift, and lay aside, as they think best for their own security and advancement in the world.

*Ap.* But how safe this course is in the sight of God, and how pleasing to him, I leave to all wise men to judge : Had the Prophets, Apostles, and holy Martyrs done so, they had never been renowned to After-Ages, as they are.

Religion is no longer Religion, then whilst it doth bind us to God, and to his Rule, not to mens example. The dispensation is general ; It is better to obey God then man, *Acts* 4. 19. 5. 29. if it once come to the point : If Gods Laws and mens cross one another, its  
no

no Question in that case, who is to be obeyed : As our King ( whom God long preserve ) hath excellently expressed in his Declaration : *A Matchless piece*. Beloved, *For the Rule of your Religion*, pitch upon the Holy Canonical Scriptures, as you heard worthily of late ( on *Tuesday* by Mr. *Dingley* of *Haseley*.) And for examples, pitch upon the best. *Christ* is the unparalled pattern of all others : and many Renowned Men there are which are Imitators of him ; and do you follow them, as they follow *Christ*, as the Apostle perswades, *1 Cor. II. I.* You must not ask (and then depend upon) Pope or Emperor, the *Civil State* or *Ecclesiastical*, what Religion you should be of ; The *Turks* depend most upon the *Emperours*, and *Rome* upon the *Pope* ; yet both far wide of the way to please God. It is not what the *Church* or *State* say simply, but you must enquire of the Oracles of God, by which all Kings and Kingdoms, & all the Churches in the world, are to be framed, ordered and governed, and so follow them.

☞ And when the ways of Princes  
D 3 please

please the Lord, *And that they become nursing Fathers to the Church*, Isa. 49. 23. as it is now with us, *bleſſed be God*, how great is the bleſſing of ſuch a Kingdom or Nation, *and how do the faithful people rejoyce therein!* When we have ſuch (as now) how much do we owe unto them, viz. *To honour them in our hearts, and to have a reverend eſteem of their perſons and authority.* Sure *Dauids* carriage to *Saul*, and *Daniels* to *Nebuchadnezzar*, and *Bathsheba*, and *Nathans* to *David* may be fit Preſidents for our practice in this particular, 1 *King.* 1. 23, 31.

¶ *Non tamere Divos*, is as good Rule in Policy, as in Divinity, See *Exod.* 22. 28. *E. cleſ.* 10. 20.

2. To obey them in all lawful things, as the *Iſraelites* to *Joſhua*, *Joſh* 1. 16, 17. *Dauids* ſervants him, 2 *Sam.* 15. 15. The *Centurions* Soldiers him, *Mat* 8. 9. Elſe the Exception lies, *Acts* 5. 29.

3. Love them which makes duty eaſie and acceptable to God and man.

4. To imitate them in good, as the *Iſraelites* did *Joſhua*, and that good King *Joſiah* in their generations, *Joſh.* 24. 15.  
3 *Chron.*



2 Chron. 34. 33. Here that of Solomon takes place, *Pro. 24. 21. Meddle not with them, &c. Follow not a multitude as many did Korah in his conspiracy, and perished with him, Numb. 16. And so they followed Absalom in his Rebellion, But he being destroyed, the people were scattered from him, and vanished to nothing, 2 Sam. 15. 12, and 18. Ergo, Let us fear God, and honour the King, as 1 Pet. 2. 17.*

4. Those persons do not please God in their walk and way, *Who do walk after their own devices, and after the imaginations of their own hearts, Jer. 18. 12. These are said to walk in their own Councils, Psalm 81. 12. And in their own ways, Acts 14. 16. Their own idle fantasies, in the ways and imagination of the heart, Eccles. 11. 9. Jer. 13. 10. To walk in lies, Jer. 23. 14. In pride, Dan. 4. 37. Isa. 3. 16. After the eyes, Job 31. 7. viz. To covet others goods. After vanity, Jer. 2. 5. (i.e.) Idols, which are Devils, or nothing. And after ungodly lusts, Jude 18. The corrupt motions of the flesh. In all which, They walk after things that profit not, Jer. 2. 8. For Idols, and Vanity, and*



Sin can never do us any good ; no real lasting benefit can be had or got by them.

*Ap.* Thus many men do follow their own imaginations and fantasies, walk in their own ways, counsels and devices ; They love to do what they list, without controul of any ; and they make Sensuality, Security, Lyes and Coverousness, Pride and Haughtiness, Luxury and Wantonness like to *Nebuchadnezzar*, Dan. 4. 37. Or *Jerusalems Dames* ; of whom you may read at large, *Isa.* 3. 16. to 25. *who did walk in pride*, ut locis citat. Yea they make Vanity and Wickedness to be their constant practise, their daily delight ; *Never considering that the imaginations of our own hearts, are only evil continually*, Gen. 6. 5. *And though our own ways seem right unto our selves, yet the end thereof are the ways of death*, Prov. 14. 12. and 16. 25. And though many mens vices which are their walk, their course and constant practise may seem very pleasurable or profitable for a time, and as useful as an eye or an hand : yet when they consider, that this eye must be plucked

ked out, and this hand cut off, and that for all they must come to Judgement : they will then finde all these to be but bitterness in the latter end, *Matth. 5. 29, 30. Eccl. 11. 9.*

These things premised, do easily inform us (by way of Use ) how many are the wayses that do displease God , and how few the persons are that do so walk as to please God: For *these things do reach all the wicked in the world*, whom (for Method sake ) you may divide into four sorts : viz. *Atheists, Sensualists, Timists, or Temporizers, Men-pleasers and time-servers, Fanaticks* : I mean all such as follow their own Fancies, devices and imaginations in the Service of God, and set the Rule (of the Word) aside.

I. *Atheists, men without God in the world*, or such as carry, and behave themselves as if there were no God, and of these are three sorts : viz. *In thought, word, work.*

They are such *in heart and thought*, who say as those, *Pf. 14. 1, &c. The fool hath said in his heart, &c.* Note, That every wicked man is a fool, and all wickedness is folly, in Scripture phrase, they are  
*fools*

fools as to the main end of life, *viz.* true Happiness, though they may be wise, and very prudent to some particular worldly Ends : as on the contrary , the *godly are wise to the main*, though very simple to particular Ends & Businesses, *Arist. Ethic.* so *Jer. 4. 22. wise to evil.* This fool hath said in his heart, Philosophers distinguish between λόγον ἐνδιάθετον, & λόγον ὁμιλικόν of Man, between his *inward* & his *outward speech*; he hath said in his heart, he dares not speak it out for fear of punishment, and of the light of Nature in him; for scarce any *Heathen* did absolutely deny a God, and if any did, they were severely punished, even by *heathens* themselves in former times. Wherein, as in many things else; they have *outstript* many professed Christians, that tolerate Blasphemies, &c. But, though he doth not (or dare not) absolutely deny a God, ye he doth deny the *providence* of God, and his care of men, *That he is a Rewarder of just*, and unjust, and this is in effect to deny the Being of a God; and this is the worst and most dangerous *Atheism*. Such an one was *Epicurus*, and such

such are ( it may be feared ) too many Christians, yea, and such Christians as make great shew of Holinesse, and have the Name of God much in their mouths, but it is for their own worldly Ends, the favour of Men, and to bring their own ambitious designes to passe ; there being no better expedient Engine or surer Instrument for the Archievement of worldly ends, then *Hypocrisie*, and *palliated sanctity* : such were the *Pharisees*, Mat. 23. 14. ( 2 Tim. 3. 2. to 6. ) And all those who had only a *form of godlinesse*, & have we had none such in our Times ? let all wise men judge, Many such Atheists ( no doubt ) have been, and are still, and these men proceed on this Atheism, as *Psalm 10. 4, &c.* They will not seek after God, i. e. in the way and duties of true Religion, and by a due consideration of the end of our Being : Our Qualification with a Rational and immortal Soul, and of our particular Actions, to what end they do conduce, and of what is true and real Happinesse, and what is deceitful, and Imaginary. Sure these things would make us seek after God in a right way.

Not



Not as our foolish *Seekers* (of these times do) who yet are carryed about with every wind of Doctrine, *Ephes.* 4. 14. Ever seeking, but can never find the Truth, *2 Tim.* 3. 7. They are not justified by this place, though possibly, they may pervert this, as they doe other Scriptures to their owne induration and destruction, as many the like before them have done, *2 Pet.* 3. 15, 16. But as they will not seek after God, nor serve him, so he is not in all their *thoughts*, but against their wills they set him aside, and affect not the apprehension of his presence. They think God forgets all, as they do that which is best, and that he either cannot, or will not see what they do. Hence it comes to passe that they do contemn God, they make no more of God then of an Idol, and grow to that height of Atheism, that they deny his Providence, his Justice, and say, *he will not require it.*

*Ap.* These are the steps, by which the Atheist doth ascend to the height of wickednesse, and descend to the depth of Hell. And thus a prophane neglect of God,



God, and mean thoughts of him, do produce a contempt, both of God himself, & of his Judgments in their conceits: so that they make but a tush (or pish) at any thing you speake of him, as if he were just like our selves, of little or no account, *Esay* 2. 22. But how God will requite for such things, see *Psalms* 10. 14, &c.

2. They are Atheists *in word*, who question and quarrel at Gods providence as they did; *Job* 21. 14, 15. How doth God know through the Cloud? and what profit or advantage will it be to us if we delight our selves in God? Sure nothing at all, say they. These are four times mentioned in that *Book of Job*, and six times in the *psalmes*, viz. *psalm* 10. 4, 11, 13, &c. No doubt but that we should avoid their wicked practice, for they say, *who doth hear, who doth see us?* as if God had no regard of any thing here below: yea they stick not to say, *The Lord neither hears, nor sees, nor provides for any, but hath forsaken the Earth*, *Ezek.* 8. 12. therefore they contemn and speak against him, *Psalms* 73. 8, 9. Thus much of *Atheists in heart and word*.

3. Now

3. Now touching Atheists *in work* : How many are there who in their lives and conversation, do live as if there were no God ; and are therefore said, to deny God that is above : as *Job* speaks of several kinds of wickednesse, *Job* 31. 28. *I should have denied, &c.* saith *Job* ; and though such may professe that they know God , yet ( saith the Apostle ) *in works they deny him*, being abominable & disobedient, and to every good work Reprobate, *Tir.* 1. 16.

*Ap.* Now if we do strictly examine our selves about these things : Alas ( for grief ) how many are there that do entertain mean thoughts of God , and do speak of him too slightly , if not Blasphemously, yea, and do deny him in their practice insolently and impudently. If we do consider aright of these things, we have much cause of lamentation , and who is it that hath not cause to Repent, Reform, and keep a strict Watch over his own heart in this particular case.

Thus much of Atheists *in heart, word, and works* : of which the world is too full, and this Age too much inclinable to.

2. The

2. The next are *Sensualists*, such who live so as their Sences lead them, and walk by *Sence*, and not by *Faith*.

These are said to live after the flesh, Rom. 8. 1, 6, 12, 13. to which Death is annexed, and not to the Spirit, Jude 19. They are meerly Animal, and Natural, and Bruitish, without any true holiness in them, or part in Christ, Rom. 8. 9. and their sensual wisdom which is not from the Spirit of Grace, 1 Cor. 2. 14. is also said to be *Earthly and Devilish*, James 3. 15. For they mind only earthly things, their God is their belly, their glory is in their shame, and their end destruction, Phil. 3. 19. which the Devil doth aim at with his utmost wisdom, and they by this wisdom do effect.

If you would have a more particular view of these Sensualists in their condition and practice, then do you peruse these ensuing Scriptures, in which see an exact description of them, Job 21. 7, to 16. *Men that live are mighty, and prosperous, and abuse all, &c.* Psalm 73. 3. to 12. *That are proud, violent, and talk highly,* Amos 6. 3. to 7. *That put away the evil day,*  
mixed

mind their beds and bellies, which you may briefly sum up thus : viz. They are men accomplished with all earthly Accommodations, have Health and Wealth, Honour and Power, and what not : they abuse all to luxury and vanity, are all for mirth and pleasure whilst God is set aside, and his Service contemned ; and because they have no afflictions they are proud and violent, and talk highly and loftily against Heaven and Earth, they care for none, hereupon they put the evil day far from them with those, *Ezek. 12. 27, 28.* For they have made a covenant with Death, and with hell are they at Agreement, so that no harm can come nigh them, *Esay 28. 14, 15.* They scorn the Message of God and his Messengers, and make Lies their Refuge, the power and purity of Religion is the Object of their Derision : the Affliction of *Joseph*, the troubles of the Church are a non-concernment to them, as to *Haman* of old, *Esther 3. 15.* But all this while they consider not what's coming, viz. that they are going to the Grave, and how soon they know not, in a moment. The word  
(*Sheol*)



(Sheol) signifies also Hell and misery, &c. see the Annot. that interim, they stand in slippery places ( as men upon Ice ) and some cast down into destruction, &c: Psalm 37. 17, 18, 19, 20. That an overflowing Scourge shall disannul their League with Death and Hell, and they shall be trodden down, Esay 28. 18, 19. and the captivity (even of Hell) is upon them, for the evil day to them is approaching, and at hand, and the effect of every Vision, and the Word of the Lord shall be done, Ezek. 12. 22. to the End: then shall they feel the truth of that Word which they believed not.

Should we apply these things to our Times: Alas, how many ( especially of our Gentry and wealthier sort ) do live thus, as meer *Sensualists*, men given up to pleasures, as if they were born to no other purpose; then to jovialize and wantonize, to eat, and drink, and play in the World, like *Leviathan* in the Ocean, Psalm 104. 26. to spend their time in sleep and idlenesse; being altogether unprofitable to any good work, until they dye and perish, and fall into utter perdition and

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destruction, which is the proper end of an unaccountable, uselesse, and fruitlesse life.

3. *Timists*, or *Temporizers*, or (if you will) *men-pleasers* and *time-servers*, of all Ages : who, if they can please men, and suit with the times in which they live, they think themselves well and safe enough, whether the Lord be pleased or not : and many such have been and are in every Age, and upon every Change of Religion, especially if Religion be up, and in credit, all will honour it; but if it be discountenanced, every one will trample upon it : See all the holy History and *Ecclesiastical* Writers for this. If *Jeroboam* will set up (Calf) Idolatry, he shall have flattering *fools* enough, who (to please him) will promote his design, and run with the stream of the time. If *Julian* the *Apostate* seem to favour the Christians, many others will do so; but if he Apostatize as he did, and become a hellish & Devilish persecutor of what before he professed, all run after to curry favour with him, &c. Many that believed on Christ, did not confesse him  
for

for fear of the *Pharisees*, (and for the love of their praise and honour from them :) the fear and favour of men are great stops to Religion; but what saith our Saviour, *How can ye believe that seek honour, &c. and they loved the praise of men,* John 5.42, 43, 44. Consider those two places well, viz. John. 5.44. Thus it is with Landlords and Tenants.

*Ap.* But in these times (Alas) how many will transgress for a morsell of Bread, *Pro. 28.21.* they do so much respect persons and fawn upon greatnesse: a meales meat, a Coppy of a great mans Countenance, a Complement, &c. And if a *Gardiner*, or Bower of abhorred memory, were now alive, how many to please them would persecute the Truth with violence; the Apostle did not so, who had been a great Time-server, *Acts 7.58. Gal. 1.10, 13, 14.* For (saith he) *Do I perswade men or God, i. e. that you should obey men, or God, or do I study & seek to please men, to approve my self and my Ministry to men, or God? for if I yet please men, (viz. the Jewes, or my own Nation) as I did formerly when I*  
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was zealous of Traditions, &c. Gal. 1. 13, 14. (and persecute the Church of God extremely to gain their favour) *I should not be the servant of Christ, but an abominable Dissembler with God and the World, Gal. 1. 10, 13, 14.* I speak none of this, but that we all stand bound to please one another, for their good to Edification, Rom. 15. 2. i. e. to further their growth in godliness, which tendeth to Eternal salvation in the Life to come, this will please best at last; *For he that rebuketh, &c. prov. 28. 23.* But we must take care, that we neither please men, nor suit with any Times so, as to displease God; For, if we do, let all *Temporizers* consider, that men in Affections, *sape*, in time, *semper*, are but for a moment, and time will have an End: there is an *Axum*, a *punctum temporis*, a point of time upon the Confines of Eternity. When suiting our selves with Men or Times (otherwise then in well-doing) will stand us in no stead, nor do us any good at all; But then, they that please the Lord, shall find that his Favour and mercy endureth to Eternity,  
*Mal.*

*Mal. 3. 18.* which the good Lord grant unto us.

*This walk of a Christian*, is his whole Life, and the End of his Life is to please God. This is the main *Duty* of a *Christian*; The great and good Lesson which he is to learn. And hence the Doctrine (which you have heard, before, is, viz.

Doct. *A Christians life is to be ordered so that he may please God. This is every mans work in his Generation and Conversation.*

Quest. *How can this be done, and who do perform it?* you may soon see, viz.

Ans. Such as walk with, and before God, as *Enoch, Noah, Abraham, David, Elijah*, and the *Prophets* have done,

These being known, you may easily discern and know who they be that do not please God in their way of Life, viz. Such as set not God before them, but set him aside from their way. Such as walk after the flesh, and follow their sensual Lusts. Such as walk in the way of the people, the men of the World generally. Such as walk after their own devices and imaginations. These four



things do answer the Question, who do not please God : and these do reach all the wicked of the World, whom you may divide into four Ranks : viz. *Atheists, Sensualists, Timists, Fanaticks*. Of the three first hath been spoken. I do now descend to the fourth sort of persons that do not please God.

4. *Fanaticks* : the Word is but lately taken up amongst us, and made of common use, and ( I believe ) not very well understood by every one. I shall therefore explain it to you, for we must break the Ice before we can drink the Water, and break open the shell, before we can eat of the Kernel. This being done, we shall the better discern, how that oft-times ( *Conveniunt Rebus Nomina* (ape<sup>su</sup>-is) ) Names do suit with the nature of the things to which they are designed.

The Name *Fanaticks*, was first used by Heathens, and by them in a better, and in a worser sense.

1. In a good Sense and honest esteem with them : the *Gentiles* did apply it to those ( *Qui in fanis sacra curabant, &c.* ) who did attend the holy Services in their



their Temples, and did frequent their Churches and consecrated places, to consult the Heathen gods, and to receive Answers from them touching their Affairs; and in this better sence such persons were called *ιερατικος*, & *ιεροδουλος*, *sacris usibus destinatus*, & *sacris inserviens*) Men appointed to holy Uses, and attending holy Services. Thus in the best Sence.

2. Afterwards, the same Word became to be used for *Insanus*, *furiosus*; which signifies Witleffe, and Furious, and accordingly it was applyed to people that were besides themselves, that were Rapt, Ravished, or inspired with some Fury, possessed with a Spirit; Or to such as were Foolish, Mad, or Frantick. And this change of the use of the Word began upon this occasion: The *Sybel*s, or *Bellonas* Priests, who were called and indignitated by that Name, *In the time of their predictions*, and prophesyings, and performances of their Devotions and holy Services, did use to turn about their heads, to dishevel and tosse their Hair, &c. (like *Bedlams*)

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lams) with many other strange postures and gestures, Frantick-like, to cut, lance and wound their Armes and shoulders, that they might sacrifice their Blood to their beloved Goddesse, just like Baals Priests, 1 Kings 18.28. Or those Nazarenes or Samaritans that are said to have Devils: Or those superstitious Romish Flagellants, that have learned of the former, and do act the same things: For they are the Apish imitators of Heathens, Jewes, ancient Hereticks in their holy Services: to conform.

Ap. Now from these strange postures, gestures and actings in their Devotions, it is manifest, why the word *Fanatick* was first used for a frantick person, *Fanaticus insanus dicitur, quoniam Sacerdotes, cum Responſa dabant furore pleni insanire videbantur* (prout) & *hinc patet quare Fanaticus pro insano dici ceperit*: Thus one describes him.

Another describes him thus: *Fanaticus Numine Aſtutus, Bacchabundus* (Hadr. Jun.) one raging ripe with a Fury.

A third thus: *Fanaticum quod in Fanis conſulentes oraculum Sacerdotes Laureum senientes*

*tenentes termitem spiritum conciperent, bac-*  
*charenturq;* all to the same purpose in  
effect.

Hence it besel, that by reason of such  
strange behaviour of the men thus inspi-  
red, and possessed with this Fury and  
Rage, this humour was accounted as well  
a Disease as an Errour. *Ap.* So that as  
the *Hebrews* of old, and the *Romans* af-  
terwards did avoid and abominate the  
*Leprosie, Scab, Morphem*, and other the  
like deforming diseases, which infect,  
deface and hurt the skin, &c.

*Ap.* So did the Antients fly from, and  
avoid this *Fanatick* disease or errour,  
and from those that were taken with it,  
*Ut mala quæ scabies & morbus regius urget,*  
*aut Fanaticus Error,* *Hor.* and that for the  
fierceness and terribleness of the disease,  
as in some *Quakers*. Fear of the mischief,  
hurt, blows or stripes, that the Enthusiast  
may do, or give in the fit of his fury.  
And for that it was a *Disease, Errour* or  
*Misery* inflicted upon them, whom God  
was very angry with, and marvellously  
displeased, or else, who had greatly  
offended or wronged Almighty God  
himself,

himself, or his Attributes, in his Sovereignty, divine power, Majesty and Authority, his Will, Might and Vertue.

✠ The Greek Poets, &c. do give us in divers Names very suitable with their postures and practises in divine Worship.

1. Κἀνχθ, Κατόχμθ, Κατάσχεθ, (i.) *Qui captus tenetur.* Κατοχοὶ, peculiariter dicuntur Afflati. Instincti, Numine, Scap. l. p. 550, 551.

2. Ἐνθεός pro Ἐνθεθ, *In quo Deus est, seu Afflatus, aut Instinctus Dei, Divinus,* τὸ Ἐνθεον, *Fanaticus Furor, &c. Impetus numine afflatorum,* Ἐνθεουσιασμός & Ἐνθεουσιαστικός *Morē eorum, qui furoris Fanatici instinctu aguntur,* Scap. l. p. 627.

3. Θεὸς φορὸς, *Deum ferens,* Θεοφορούμενθ, *qui divino monitu fertur, numine afflatus,* Scap. p. 1735.

4. Δαφνοφάγθ, *Lauri Comestor, Epitheton Vaticinantium, quoniam Comestor lauro numen haurire credebantur, unde & fatidicala laurus dicitur a Lat. The Bay that foretells things to come.*

5. Φισσοδιύνθ, *qui ab Oestro ictus in gyrum se agit, qui Oestro agitante quasi rotatur,*



tatur, Scap. p. 407. such as are wheel'd about with a fury, a Fly, a Gadbee, the Bees, &c. as the word doth signifie.

*Ap.* All which Descriptions, Names and Properties of these persons, do reduce us to this conclusion and inference; *Hinc jam liquet cur Fanaticos & Enthusiasticas, eos dicamus, qui fingunt se divino afflatu regi, quique posthabitis divinis literis, ad Revelationes commentitias, aut Diabolicos suggestus convolant:* Hence it is manifest, why we call those men *Fanaticks* and *Enthusiasts*, who fain they are guided by a divine inspiration; and setting aside the Holy Scriptures, that Holy, Divine, and Heavenly inspired Writ and Rule, they all fly together, and have a unanimous recourse to feigned and counterfeit revelations, and diabolical suggestions, *Mat. Mart. lex. p. 775, 776.*

Thus the name *Fanatick* was first used by the *Gentiles* in several senses, viz. 1. In good sense to them that were more serious in the service of God. 2. In bad sense, to them that were more furious and frantick in the Worship of God. In both senses the word doth reflect upon this Object, viz,

The



The Worship or Worshippers of God : The first soberly and seriously, and these bear the name in the best sense. The second madly and furiously, and these gave the word the worser sense, even among them ; for which you have a full Jewry of witnesses, of Poets, Orators, Comedians, Tragedians, Historians, and Etymologists, &c. and some of them of great antiquity, viz. of above 1800. years standing : From them the name is transferrred to Christians ; by whom it is used only in the worser sense, in reference to them, who are somewhat wild Worshippers ; ( we have better words for better Worshippers ) and the name name doth fix most and soonest upon them, who do act something like heathens in their divine worship and service, leaving the Oracles of God, and learning to their own fancies and imaginations, or other inspirations.

The Authors for the proof of these things are cited by *Mat. Mart. Cicero* and *Livius*, &c.

Thus much for the Explanation of the the word *Fanatick*, and this being premised.

mis'd, you may easily understand, whom I do mean by Fanaticks, viz. 1. *Negatively*; Not in any person in whom appears the power of godliness, though he may be of another opinion or persuasion in some things from my self. But, 2. *Affirmatively*: By *Fanatick* I do mean those persons, who (setting the Rule of Gods Holy Word aside) do follow their own fancies, the devices and imaginations of their own heads and hearts in the service, visions and inspirations, &c. as a new rule besides the Word of God: And here you may take a view of all the Will-worship and Worshippers in the world, Col. 2. 20. 21, &c.

1. If you look abroad into the world, and take a view of both the *Indies*, and all the adjoyning Countries: What a world of strange Worship shall you find amongst those *Pagan-Infidels* and *Heathens*, and all for want of a Rule, the direction of Gods Holy Word, which we have. Some adore one sole God, whom they paint with three heads, but can give you no reason for it. Others worshipping the *Sun, Moon* and *Stars* in *America*. Others

Others adoring Nature, as the *Canary* Islands. And others the Devil himself, as in *Puana*, *Japan*, &c. Somewhat they meet first in a morning, as the *Tartarians*. Should you look into *Arabia*, *China*, *Africa*, *Ethiopia*, *Egypt* and *Babylon*, &c. you shall find as many strange gods, and strange worships, as men have fancies, faces, and strange imaginations in their heads and hearts. Some worshipping a Toad, or a Serpent, a Dog or black Sheep; an Ox or a Calf, and what not?

*Ap.* All these follow their own *Imaginations*; and perish for want of a Rule: But I leave these to be pitied most: See *Acts* 17. 30. *This God regarded not, so as to destroy them presently.*

2. If you look into *Asia*, and the parts adjacent, (once the glory of the world) where now that *Flagellum Christianorum*, the great *Turk* doth tyrannize and domineer; and in their *Mahometan* worship, what a world of strange fancies, minnick gestures, and childish (not to say *Apish* and *Monkish-like*) fooleries may you observe; They reject the Law and Gospel,

pel, the Word of God for *Mahomets Al-*  
*caron.*

3. To come nearer ; if you look in-  
to the Holy History, and take a view of  
the *Jews, Scribes and Pharisees, &c.* None  
could pretend to more devotion then  
they did ; *Their Alms, Prayers, Fastings,*  
*Phylacteries and Borders of their garments,*  
*all specious . yet our Saviour tells them ;*  
*That they had rejected the Commandment of*  
*God, and made his word of none effect, that*  
*they might keep their own Traditions.* See  
Mat. 15. 1, 2, to 10. Mark 7. 1, 2, 3, to  
14.

Here was a great deal of verbal and  
*seeming Sanctity* amongst these men, but  
the *main was wanting*, the Life and power  
of Godliness, in as little set by or esteem-  
ed : and so our Saviour told them plainly :  
but this was *strange Doctrine* to them ,  
and they regarded it not : And there-  
fore, *Though he the Son and Heir were sent*  
*unto them, who taught as having authority ,*  
*who spake as never man spake, and did what*  
*none ever did or could do, yet this Christ*  
*could never gain credit with the Priests,*  
*&c. but ever and anon , they are quar-*  
*relling*



telling with him about the observation of the *Sabbath*, according to their Rule, and the neglect of their own Traditions. And in the end they violently persecuted and put him to death.

Thus they *crucified the Heir and Prince of Life*, Acts 3. 15. For which how heavy is the Judgement of God upon them till this day!

4. Come we nearer home yet, and look we next amongst Christians, and see if we have no *Fanaticks* here, as well as amongst *Pagans*, *Turks* and *Jews*, *Scribes & Pharisees*: And here (I presume) those of the *Romish* profession will claim the first place, as the most numerous and unanimous Christians: And the first (of these *Western* parts) converted to the Christian Faith: yet, with their leave or without it; *England* received the Christian Faith some years before them, whilst *Rome* remained Heathen; of which we have a seven-fold testimony of very good credit and Authority, and better then such as they usually produce to us in like cases: Nevertheless we shall easily grant them, what they would have



have, so that they will but grant us a reasonable demand.

1. For we yield, that they were a very famous Church when the Apostle wrote unto them, and testifies of them, *That their Faith was spoken of throughout the world*, Rom. 1.8.

2. Our Demand is only this to them; *Let them but reduce their Church to the same state of Doctrine, Faith and Life which then they had when the Apostle wrote and so testified of them, and the contention betwixt us is at an end, all is well*: But now that they have swarved from the Rule, forfeited the Apostles praise, and lost the faith: But they will say, *When did we loose the faith, swarve from the rule, &c.* I retort and ask, when did every gray hair begin with an antient head, and every infirmity with an aged man? When did all the flowers, fruits or weeds in a field appear in one day? When did the Stars all appear in an instant, or your own sins to your selves in a moment? Things of this Nature appear in time and succession, so have their errours done: yet to answer directly, we are

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not

not ignorant, when their Principal, Deformities betel them, the Council of *Trent*, with many Acts before and since, say enough to this: but I wave this at present: only this much let me say, *He is no studied Scholler, that is not acquainted with the grounds of an unreconcilable difference betwixt us and Rome: See Bishop Hall, Dr. Gauden, &c.*

Thus let old *Rome* take the Glory of Religion as of old, but now *statu quo*, as it is a Religion made up only of *Hea:benism, Judaism* and *antient Heresies*, they are become more then the parallel of *Scribes and Pharisees*, whom yet they do much resemble in many things.

1. None pretend to more piety and devotion, and to the honour of Christ, then they: None perform less, or do more dishonour Christ, then they.

2. The reject the Commandment of God, to observe the Popes Decretals: *What he saith must be good, though against the expresse Word of God.*

3. The *Pharisees* were very quarrelsome about their Ceremonies and superstitious observations: so are these to the height.

4. They

4. They persecuted the Lord Jesus, the great Shepherd of the Sheep, and at last put him to death as an Imposter, Deceiver; These persecute the Pastors of Christs Flock, and slaughter the sheep of Christ from Generation to Generation, in the most cruel and barbarous manner imaginable Thus do they imitate the Jewes, the persecuting Priests, the hypocritical, vain-glorious Scribes and Pharisees of those times.

But yet our *Papists* stay not here, but having rejected the Scriptures, the word of God, and betaken themselves to their unwritten verities, as they call them, &c. To gain credit to these, they have recourse, as much as any, to Dreams and Visions, to Apparitions and Revelations, to Extasies and Enthusiasms; yea, and *Diabolical Delusions*; for many amongst them have been, and are the most skilful and exquisite Conjurers and Necromancers in the world: And all this is only by such tricks and lying Miracles to gain credit and reputation to their own inventions and de-

These things do sufficiently evi lence

to all, that, and how the *Romanists* are fallen from being amongst the first of *Christians*, To be the prime *Fanaticks* of the world, and indeed the principal *Authors*, *Patrons* and *Incouragers* of all those kind of people wheresoever. For if *Fanaticks* do pretend much piety and devotion, reject the Holy Scriptures, be zealous of their own Superstitions, and be very violent against them that oppose them, and persecute them to the utmost, and if they do lean to visions, revelations, strange miracles, &c. more then to the Word of God; The persecuting *Popish Priests*, &c. do act all these things to the utmost.

☞ And yet further, if I should descend to their *Devotions* and *Religious Performances*, &c. I should lead you into an endless Labyrinth of *Idol-imaginings* and *ridiculous inventions*, in which they out-strip the very *Pagans*, &c. there you shall see such *Congies* and *Crowching*, such *Beads* and *Babies*, such *Altar-worship* and *Image-worship*, such *Crossings* and *Cursings* with book, bell and candle, such advancement of mans, and abatement



of *Christs* merits, such *Adoration* of holy *Reliques*, (of I know not whom) for they have their *holy bones* and *holy stones*, *holy rags* and *holy bags*, *holy wells* and *holy bells*, &c. *holy graves* and *holy knaves*; For some of their *Saints* were never men, and others no better then monsters of men, surely never honest men at the best.

In a word, (for why should I be endless in this) they have so much *Vanity* and *Foppery* in their divine service as doth far exceed either *Pagan*, *Jew* or *Hereticks*, (other then themselves) in their Religious performances.

4. If you add their most unwarrantable uniting the *Apocriphal* to the *Canonical Books* of holy *Scripture*, as if of the same Authority and Spirit; And that intollerable error of *Transubstantiation*, rightly styled *A Subabomination*, above all other evils, as being a complicated error against *Reason*, *Sense*, the nature of *substances*, and things real in being. Against *Faith*, *Scripture*, and the limits of true *Religion*, an Error of *Blasphemy*, *Cruelty*, and *abominable absurdity*, in chang-



ing the food of our souls into corporal food, making us *Cannibals* and *Deniers* of the true humane nature of Jesus Christ, with some *antient Hereticks*.

In a word, *The Vanities of their divine service are innumerable, and their abominations intollerable.* They have maimed the ten Commandments, wounded the Sacraments, turned prayer into vain babbling, and Preaching into *legendical lying*. They defile whatsoever they touch; Even the best things that remain amongst them, what with their Additions, Diminutions, strange Interpretation, and injurious concealment from the people, they do plainly discover themselves to be the right successors of those Hypocrites, the *Scribes* and *Pharistes*, that did shut up the Kingdom of Heaven against men, so that they did neither go in themselves, nor suffer them that would to go in, *Mat. 23. 13.* Thus have they lost their wheat corn in a heap of chaff, their Needle in a bottle of straw or mow, their Pearl in a Dung-hil, their true, first and best Religion in a *Colluvies*, a Sink, a Quagmire, a Quick-sand of Cere-

Ceremonies, Superstitions, and humane Inventions, so that upon the whole matter, they are the greatest Schismaticks, Fanaticks, yea and Hereticks now throughout the whole world.

Now to conclude with these, whose *Errors* admit no period, and their Superstition no conclusion. If God be well pleased with such toys and trinkets, with such *fine babies* and *rattles* fit to please Children, &c. then no doubt, they are in the best way to please God, and far beyond any others, whose Devotions are not so attended with Pageants and brave shews as these be.

1. But if the Lord shall say, as to them of old. *Isa. 1. 12. who hath required this at your hands, to do as you do, to sacrifice and to serve me in such a strange manner; and then shall proceed against them as there he did against Judah and Jerusalem, see vers. 21. 25. of that Chapter, How is the faithful City, &c.*

2. And if Christ shall say of them, as he did of those hypocritical Pharisees, saying, *In vain they do worship me, teaching for Doctrines the Commandments, Decrees*

These things do sufficiently evidence *and Traditions* of men, and turn them off with an *Ironical* speech, a scorn, saying, *Full well*, (i.e. full ill) ye do reject (or frustrate) the *Commandment* of God, that ye may keep your own *Tradition*; as it is in *Mat. 15. 9.* & *Mark 7. 9.* And then proceed against them with all those woes thundred out against *Scribes* and *Pharisees* (their *Compeers*) by our Saviours own mouth, and inflicted and executed accordingly, *Mat. 23. per totum.*

Alas! What will then become of all?

1. Their Will-worship, ceremonious and superstitious Devotions. 2. Their *Tantalological* repetitions of the name of Jesus, &c. 3. Their *Innovation* of *Saints*, *Images*, and *holy Reliques*, all will then prove to be no better then vain-babbling, or a meer taking of the name of God in vain: When the Lord shall reject all their sacrifices, &c. as vain, and hide his eyes from their Addresses: as in *Isa. 1. 10.* to *16.* Then shall they be in danger of the greater damnation, with them mentioned. *Mat. 23. 13, 14.* viz. The *Scribes* and *Pharisees*.

Come

☞ Come we nearer yet, and look we amongst our selves; and here we shall find *Formalists*, *Separatists* and *Atheists* to add to, and fill up this number of Will-worship and Error, to make up a Monster with seven heads, like the Dragon or Beast, *Rev. 12.3.17.3.* The fifth sort of Fanaticks are Formalists. I say,

5. *Formalists*, mistake me not, I mean such persons as are all for Service and Ceremony, that is, the observation of the Liturgy, and other Rites, inteneded only at first for decency and order, and for the instruction of the weak and ignorant in the first principles of Christian Religion: This being done, our *Formalist* sits down with a *Sufficit*: It is enough, all is done that need to be done: Here-upon he slights the powerful Preaching of the Word of God, as a thing useless, needfells, or to very little purpose, which yet is so often and strictly commanded, and by which we are led on to perfection, *Heb. 6.1.* And without which we shall still remain Children in understanding, against the Apostles mind. *1 Cor. 14. 20.* Brethren, &c.



It is (or may be) well known, that none hath a more reverend esteem of well-composed Orthodox Forms of divine service, &c. for Order, Peace and Unity in the Church, then my self; yet was I never so simple (since I studied Divinity) as to think this to be the *טו עֲשֵׂה*, or *Col-Ha-Adam*, the only and whole work of a Christian; as if nothing else were to be done, though I thought it a usual preparation to the rest; but our Formalist here takes up his rest, flights and sets preaching aside, and values the Preacher accordingly, if he suit not with his humour; the Gourd and Pine, Shrub and Cedar, Bramble and Vine are all one to him; and if he had power to his will, he would as soon strip a Church or Nation of the faithful, powerful, Soul-saving-Preachers of the Word of God, as any *Schismatick*, *Anabaptist*, or other Sectarian in the world, would do it.

And this leads me to the next sort of *Fanaticks*, viz. *Separatists*.

6. *Separatists*, These are of many sorts, and have multiplied marvellously  
in



in these late times of licentious liberty :  
Here you may see *Brounists* , *Barrowists* ,  
*Independents* , *Anabaptists* , *Fifth Monar.*  
*Quakers* , *Seekers* , *Ranters* ; and I know  
not how many more ; yet this you may  
observe, That all, or most of these can  
hold communion one with another ; but  
none of them conjoyn in communion  
with the Orthodox ; all these, you know,  
I have paralleled with Papists , those  
grand *Fanaticks* , in four particulars ,  
*viz.*

1. *Schism* , They begin with Separation, and divide themselves.

2. *Uncertainty of Doctrine* : There-  
in they had no bottom.

3. *Independency* ; They will endure  
no controule of any other Church, Syn-  
nod or Counsel,

4. *Antichristianism* in their opposition  
of Magistracy and Ministry, in the right  
use and power of them ; Besides their  
Church-gathering , Church-number ,  
Church-Preachers , Church-Censures,  
their Self-conceitedness , Censorious-  
ness, their rigid Discipline, and vain de-  
pendance upon Revelations, Inspirations,  
and

and *Enthusiasms* (with Papists and others that do so) and generally, their common Tenets about *Tythes, Relations*, (as *Husband and Wives divorces, &c.*) *Christs worship, Church-covenants*, and *Administration of the Sacraments, &c.* of which I have observed about the Number of twenty particulars.

*Ap.* All which are the fruits of their own devices, and after the imagination of their own heart, without warrant and Authority from the Word of God (as hath been excellently discovered by many Learned and worthy Pens) which doth justly intitle them to be *Fanatics*.

Lastly, *Atheists*: These are they that fill up the Number, and do bring up the Rear. These are such as have set God aside, and do reject his Word; and in Scripture-phrases, are said (with the rest) to walk after their owne devices, the Imaginations of their own hearts, and in their own wayes: Now that which fixes this Title upon them is this: Look what the *Conceit*, and *Fancy*, the *Vision*, *Revelation*, or *Enthusiasme* of any of the rest is  
to

to them, the same is this mans inbred-Corruption, and *Sathans* suggestion to him: they say, that they must do that which the Spirit doth suggest to them.

*Ap.* So saith this man, That which his own Spirit, or *Sathan* the evil Spirit suggesteth to him, that he will do, he is resolved upon it, and nothing shall divert him from it. Tell him the Word of God is against him, and that his wayes do tend to destruction, &c. he will bid you depart from him, he cares not for the knowledge of those wayes, *Job* 21. He will quickly answer you, and perhaps desperately as they did the Prophet, *Jer.* 2.25. *That as they had done formerly, so they would do still*; and as for the Word of the Lord in his mouth, they would not *hearken* to it, nor *obey* it, nor be *perswaded* by him, but they would persist in their own Courses, and let come what would; And you may soon know what did come, and that did cost them dear, because they would take no warning: Thus desperately do these Atheists rush on to Destruction, whom I do therefore stile *Fanaticks*, because they do reject the Word

Word of God, the most infallible Rule of Life, and are wholly steered and guided by the devices, inventions, and evil imaginations of their own wicked heads and hearts to *avarice*, how hainous or hurtfull soever before God, and to men.

Thus have I opened to you the word *Fanatick*, and applyed it to whom it doth most properly appertain, *viz.* to *Pagans*, *Turks*, *Fewes*, *Papists*, *Formalists*, *Separatists*, *Atheists* : Of all which (for they differ much in degrees and Qualities.)

1. The *Pagan* is most to be pittied.
2. The *Turk* is to be destroyed.
3. The *Few* is long since rejected of God, *Rom. 11.* for *Unbelief*.
4. As for *Antichrist* (the Papacy) the Lord shall consume it with the Spirit of his mouth, and shall destroy it with the brightness of his coming, 2 *Thef. 2. 8, 9.*
5. Let the *Formalist* add to his Formality the true practice of piety, and power of godlinesse, the Life of Religion.
6. And the *Separatist*, abate of his self-conceitednesse and Censoriousnesse, and get an humble, peaceable and charitable Spirit.

So



☞ So both these may be reduced to the *old and good way*, which (like Vertue) is seated in the middest betwixt Extreams on either hand, to which it declineth not, but remains like *Mount Zion*, or the Rock which is unmoveable, on which it is founded, *Psalm 125. 1.*

7. As for the *Atheist*, there is no hope of him untill he be converted, which (if in Mercy) it do ever befall him, he will reject with indignation his own devices, and wholly submit to the Dictates of Gods Holy Spirit; manifested in the Word of God.

*Ap.* So that of all these, the *Forniculist* and *Separatist* are nearest the Truth, and most reducible to the Right: For both which my hearty prayers to God are, that he will add, and abate to, and from either of them whatsoever is wanting, or superfluous, that they may Brotherly conjoyn with the rest of the Church of God, and may help to make up that holy & happy harmony as may be for the honour of God, the true peace and unity of the Church, the everlasting salvation, and abundant consolation of



of their owne, and many other mens  
souls, who will rejoyce to behold this  
good, and pleasant prospect (or thing)  
*that Brethren do well together in Unity, Plal.*  
*133.1, Endeavouring to keep the Unity of*  
*the Spirit in the Bond of peace, and that up-*  
*on the Apostles grounds, Ephes. 4. 3.*  
*to 7.*

*Obj.* But if any should now object, and  
lay, You have discovered so many Fa-  
naticks. i. e. men that walk after their  
own Fancies, and vain imaginations, &c.  
As that, where will you find the truly  
*Catholick Christian*, the sound, well-ground-  
ed, and Orthodox *Protestants* (as we call  
them by a latter, but not so proper a  
Title.)

*Ans<sup>r</sup>.* I answer, that neverthelesse  
all that hath been spoken, yet as in the  
great and terrible time of persecution in  
*Ahab* and *Jezebels* time, God had a Re-  
serve of seven thousand in Israel, who had  
not bowed their knees to Baal, nor kissed  
him with their mouths, *1 Kin. 19. 18.* So  
I doubt not, but God hath a Reserve of  
seventy times seven thousand in the *Chri-*  
*stian Reformed Churches*, that have not  
thus

thus wildly wandred after their own inventions.

I. I could give you in a *golden Roll* of those Renowned Kings, Recorded in the holy History to eternal Memory, and of many other Christian Emperours, Kings and Princes, out of other Histories, and experimentally till this very day, in other Countreys, and in our own Nation, to his *Majesty* that now is (whom God long preserve) that have been, and are Men and Women, famous in their generations, that are Foundations and Pillars to the Church of God: the *Nursing-fathers* and *Mothers*, the *Amplifiers* and *Establishers* of *Mount Zion*, Gods holy Hill, *Esay 49.23, &c.* that are, and shall be glorious to all after-Ages, and succeeding Generations, till the end of the World, when time shall be no more.

II. I could give you in a *Catalogue* of other *Worthies* of a second Rank, *Princes and Noblemen*, *Statesmen* and *Courtiers*, that have been great Friends to the Prophets, and Favourers of the people of God in the worst of times, when the true Worshipers of God durst not appear

pear because of persecution as well as in better Times, when the Storme was over.

1. Such were *Obadiah* in *Ahabs* Court, who hid one hundred of the good Prophets by fifty in a Cave, from *Jezabels* fury when she cut them off, and there he fed them, and supplied them with Necessaries: How few would do so in such a dangerous time, *1 Kings* 18.4.

2. And what a man was *Mordecai* in *Ahasuerus* Court, who studiously sought the welfare, peace and prosperity of all the *Jewes*, the people of God: He improved his honour to this end; a Renowned Pattern for all Noblemen, *Esther* 10.3.

3. *Jeremiah* the Prophet, a man so tost in his time with troubles and perpetually persecuted, yet he found some friends at Court, viz. *Ahikam* the Son of *Shaphan*, that had been one of good King *Josiahs* Princes and Counsellors, and others of the Princes (perhaps by his means) *Jer.* 26.16,24. and also *Ebedmelech* the *Ethiopian*, *Jer.* 38.7. to 14. who saved his life more then once, in the Reignt

Reigns of *Jehojakim*, and unhappy *Zedekiah*.

4. Not to trouble you with many instances : the Church found some friends in *cruel Herod's*, and *curst Nero's Courts*, and in the time of those ten terrible persecutions in the primitive times, though but a few for fear, &c.

5. *Luther*, and his Associates and Followers found many friends amongst the Princes of *Germany*, the first *Protestants*.

6. And the like (upon search) may be found in *England*, in our *Marian* days.

*Ap.* All which Friends of the Prophets, Pastors and people of God in such dangerous times (you may be sure) were neither *Atheists*, *Sensualists*, *Timists*, or *Fanatics*, but the *Noble Worthies* of those Times, who did improve their Dignity, Authority, and opportunities, to preserve, countenance and encourage the servants of God, and not to discourage and dash them quite, as many in these times do.

III. I could give you in a long *Albe*, or *Record*, of many eminent Bishops, Pastors and Doctors of the Church, that



have been resolute Champions of the Truth, undaunted Adversaries of Antichrist, the papacy and Errours thereof: great encouragers of faithfull Preachers, Zealous promoters of the power of godlineffe, and prudent preservers of the peace of the Church, by a due observance of such well-composed Forms of divine Service, and other Rites established as are conducive thereto. Some of which have washed their Robes in the blood of the Lamb, and shall be *cloathed in white with palms in their hands*, and all these shall *walk with Christ in white*, for *they are worthy*, Revel. 3. 4, 5, &c.

And I could present you with a black Roll of Bishops, that were ready for the *black Rod* of divine indignation, &c, being *acted by Abaddon* the Prince of Darkness, the enemy of Mankind, to the ruine and destruction of the Church and people of God, as much as in them did lye.

I know personal Faults are ill transferr'd to the Offices; yet good Offices suffer for such ill managers of them. I am well acquainted with the Name, Office and practice of Bishops, both Hi-  
stor-



historically and Experimentally; and I may know a Bishops Office as well as he knowes mine; and if they be right, as they ought to be, they are Eminent lights and pillars of the Church: but if otherwise, they are most pernicious, subverters and destroyers of it, as too many have been.

Thus the *Church in general*, this *Church and Nation* in particular have had Kings and Princes, Noblemen and Statesmen, Bishops and Doctors, that have been *luminaria mundi*, Lights of the World, Stars of the greatest Magnitude; Men most excellent and famous in their several Ages and Generations, that were no *Fanaticks*.

IV. But no man can name, or number the multitude of those faithfull and powerfull Pastors and Preachers, of whom there is so much use, & by whom the Church receives the greatest benefit; for most businesse is done by the light of lesser candles, whilst Torches & greater Lights are only for Festivals, and Funerals, and Time of more Solemnity then others. Neither can any man

G g 3 know

know, how many true Converts like them, *Acts* 2. and well-grounded Christians, like those of *Antioch* (who were first so called, *Acts* 11. 26.) There are in the Christian World, who have rightly learned to fear God, filially, so as not to displease him; *sed contra*, to honour the King, and obey him in all things, *1 Pet.* 2, 13, 17. To reverence their faithfull Pastors and Teachers, and to *esteem them worthy of double honour*, *2 Tim.* 5. 17. To have Respect to their Relations in several cases, and to perform their duties accordingly, both actively and passively. To love their Neighbour as themselves; yea, as Christ hath loved them, *Mat.* 19. 19, &c. *1 John* 13. 34. To be conformable in all things of Devotion, Decency and Order, that make for the peace and unity of the Church in which they live, and of which they are Members. To do justly and uprightly in all their dealings with Men in the Affaires of this World, *Micah* 6. 8. To walk circumspectly, Regularly and sincerely in all things concerning their own Hearts and Lives.

In a word, These are such Christians as have learned to walk so conscientiously, as to have God before them, whose Glory they aim at, his Word by, and within them, which is the Rule of their practice, and to have their End in their Eye, which is, that they do daily prepare for, that they may have comfort in their Change, and hope in their Death, and a good Evidence of happinesse to all Eternity.

☞ This is the progress of them that please God, of whom you may say, *Mark the perfect man, and behold the upright, for the End of that man is peace*, Psalm 37. 37. A holy Life brings a happy Death, and a gracious Conversation a glorious Condition. *Even so make us, and come Lord Jesus.*

Now all these being put together: You see that we have found out a mighty multitude that are no *Fanaticks*; and all these together, viz. *Emperours, Kings and Princes, Nobles and Statesmen, the Peers of Nations, Bishops and Doctors, Presbyters, Pastors and Teachers*, that have been pillars in Gods House, painful La-

bourers in his Vineyard, and faithfull Dispensers of his Oracles and Mysteries: Together with all other true Believers and godly Christians, who (indeed) are the only well-grounded Protestants, and none else; and all free enough from any of the Fancies and Furies above-named. I say, All these do jointly conduce to make up the sum of that innumerable multitude that stand before the Throne of God, and minister unto him, and are said to be *a thousand thousand, and ten thousand times ten thousand, and thousands of thousands*: Yea, a great multitude, *which no man could number*, all which do *fall down upon their Faces, worshipping God, and giving glory to him for ever and ever*, Dan. 7. 10. Revel. 5. 11, &c.

I have done with the main Discovery of whose wayes do please God, & whose do displease Him: I shall close this point of Doctrine, viz.

Doct. *A Christians life is to be ordered so, that he may please God: with a few considerations to be had in everlasting Remembrance, both to uphold you in the good wayes that do please Him, and to prevent the contrary:*



trary: and that by this means, viz. Do you seriously represent to your selves, as if present before your eyes, and as visible as other Objects are; These things:

1. The Lord in his Majesty, purity and glory (as he is represented, *Ezo. 34. Esay 6. Job 42. 5, 6. Revel. 1. 13.* and as present with you in all your Actions, good, or bad.

2. The Wonders that God hath wrought on the behalf of them that please him: as for *Enoch, Elijah, Noah, Abraham, David, and Daniel*, the three Children, Prophets and Apostles, &c. And against those that persisted in displeasing him: as against the old World, Sodom and Gomorrah, Egypt and Babylon, &c.

3. Satan in his own shape, when tempting you to any sin, or to any practice displeasing to God.

4. This Devil in his proper practice of accusing for sin, *Revel. 20. 10.* sparing neither good, nor bad, but urging to the utmost, to procure desperation and damnation; He that once spake, *placentia*, will now speak, *Terribilia*.

5. Death, with all the dreadfull thoughts



thoughts and terrours which do attend it, and the issues or events thereof.

6. Judgement, with that great and last account, which must be made at that day before the Judge of all the world.

7. Hell, as open before your Eys, and the damned souls there in misery and torment, crying out with *Dives*, Luke 16.24.

8. Heaven, and that open also, as to *St. Stephen*, Acts 7.55. *That you might behold Jesus standing on the right hand of God, together with the dignity and felicity of glorious souls, the Company and Society of Saints and Angels, with the whole Assembly of God the heavenly Jerusalem,* Heb. 12.22. *All giving honour to him that sits upon the Throne for ever and ever. As Rev. 5.8,9, 10, 11. 12, 13, 14. For the benefit of their Redemption and eternal salvation purchased by Christ.*

☞ Now these things thus represented and apprehended as visible, and seen by us; then apply them to what hath been taught, and think seriously with your selves.

1. How

1. How the holy and glorious God doth love Purity and Uprightness, both in the heart and life, *with which he is well pleased*; and how he hateth iniquity, and every evil way.

2. How marvellously he will preserve, and save the lives and souls of his servants; *When the wicked shall be turned into hell, &c. with all their glory and pomp*, Psalm 9. 17. Isa. 5. 14, &c.

3. Such as so walk, as to please God, *How well are they armed against the assaults of Satan in what shape soever*, as our Saviour was, Mat. 4. 1. to 12. Whereas others are unarmed like those *Exorcists*, Acts 19. 13, to 17. *who were overcome, prevailed against, and wounded by the devil.*

4. Such as please God in their ways, how well are they armed against his bitter and virulent Accusations, as well as Assaults; Take Job for instance: *How spitefully, though falsely, did the Devil accuse him*, Job 1. 9, 10, 11, 12. &c. as if Job had been a meer Mercenary, that served God for prosperity only, or for his health and ease; but if strip of these, *That then Job would curse God to his face.*

But

But how gallantly did *Jobs* steadfastness and unchangableness in his course, confute the Devil to his face, and make him appear a *Liar*, as he is, *John* 8. 44.

2. And when his Wife would have perswaded (or derided) him (rather) *to a change*; how well was he armed against her Temptation, and how excellently doth he answer her, *Job* 2. 9. 10.

3. And when his friends did bitterly, though ignorantly, accuse him, how excellently doth he ward them off, and defend himself, *only with the lustre of his innocency and uprightness.*

4. Yea when God himself seemed to be his enemy, and to write bitter things against him. *Job* 13. 26. *And that the arrows and terrours of God were set in array against him, and that the poyson of them did drink up his spirit, Job* 6. 4. For *Job*, you may be sure, did see the hand of God in all that did befall him *through the Malice of the Devil, the Weakness of his Wife, and the ignorance of his friends.*

Yet what then was his defence and resolution: See *Job* 13. 15. *Though he*  
*slay*

slay me, yet will I trust in him, &c. For my uprightness I hold fast, and will not let it go; my heart shall not reproach me so long as I live, Job 27.6 This was Job's resolution in the depth of his affliction: Whatsoever did befall him, he would be sure to hold to his uprightness, which is the thing that pleaseth God; And this was his practise both before and after his Affliction; Hereupon the Lord doth justify him to the devil, and to the whole world, Job 1.8. before his affliction, and to his friends after his affliction, preferring Job before his friends, and making Job an instrument of quenching or pacifying Gods wrath kindled against them, Job 42.7. You need no more instances; But

2. Daniel might be the next instance, if you needed more, for you know how his true piety and innocency armed him against the accusations of his enemies, against the virulency of the Kings Idolatrous decree, and against the violence of the devouring Lions, so that he had no hurt by all, whilest the wickedness of his adversaries exposed them to present destruction, Dan. 6.11.

5. When



5. When death approacheth, *which is appointed to all*, Heb. 9. 27. Think what stand you in at that time : how undaintedly may such look death in the face, and cheer themselves in their approaching change !

*Inst.* How did *Hazekiah* upon his death-bed, as he thought, comfort himself in this, That he had walked before God in Truth, and with a perfect heart, Isa. 38. 3. And that he had done that which was good in the sight of God. For the righteous hath hope in his death, Prov. 14 32. But to all others, especially, death may be fully styled, The King of Terrours, Job 18. 14.

6. Think of that dreadful day of Judgement mentioned, Mat. 25. 31. to the end. 2 Thes. 1. 7, 8, 9, 10, 11. 2 Pet. 3. 10, 11, 12. When all shall appear before God to give an account, &c. Think who then shall stand in the Judgement with confidence and comfort ; sure, none but the righteous, the rest shall be rejected.

7. Hell, and the miseries thereof, which are prepared for the wicked ; And from



from which such as please the Lord, shall be delivered.

8. Heaven and the Glory thereof, into which they only shall enter, *whose ways do please the Lord*, Rev. 22. 14. *The rest shall be excluded*, Rev. 21. 8. & 22. 15. But, &c.

These may serve you as useful meditations throughout the course of your lives; These you may enlarge and apply accordingly, till you attain to salvation, which God grant to you all: *Amen.*

You know the parts of this Text; which are four, viz.

1. The Preachers Labour.
2. His Love.
3. The Peoples Duty.
- And,
4. A Christians Excellency.

From the first three particulars, you have had four Doctrines.

1. A Preachers work is endless.
2. His Love to the people is patheticall, using all most affectionate ways and means to win men to God.
3. Giving and receiving are mutual Actions, (*Quæ ponunt & tollunt se invicem*, without one of them, the other can

cannot be) and Christians must be very cautious and careful in both, *viz.* What they give, and what they receive.

4. A Christians life is to be ordered so, *That he may please God.*

These two points you had from the third particular, *viz.* The peoples duty in these words, *viz.* *That as you have received of us, how ye ought to walk, and to please God;* The particulars of these points may be further and more largely epitomised.

I am now come to the fourth particular of this Text, which contains the *Excellency of a Christian*, and is the main drift and aim of the Apostle, *viz.* *That they would abound more and more;* and indeed this is the end and aim of the Preachers labour and Love, and of your hearing, receiving, and learning of us *how to walk, and to please God:* All tend to this main end, *That* (as you have learned to be Christians, and to walk accordingly, so) you should increase in stature, excell in strength, and abound in good fruit more and more, *ἵνα περισσεύετε μᾶλλον,* For the word *περισσεύω* doth signifie and import

import ſomuch ; for no *Tree* can abound with fruit more and more , except it have ſtature and ſtrength to ſupport , and produce the ſame.

*Ap.* Now in the Apoſtles ſenſe, you ( as you are Chriſtians ) are the *Trees* ; *Grace* is the ſap, your *chriſtian converſation* is the good fruit , in which you are to increaſe, excell, and abound more and more ; q.d. You have learned of us to become Chriſtians , you have received *Grace* to that purpoſe.

Now let your practice expreſs what fruit you are to produce , and that in great abundance ; then you are right.

Theſe things premixed, and rightly underſtood , afford us this Doctrinē.

*Doct.* The Excellency of a Chriſtian doth appear in his converſation, in his increaſing, and abounding in good ; the more he doth increaſe in ſtature after the likeneneſs of the image of Chriſt, the more ſtrength he doth gain in the habits of *Grace* ; and the more he doth abound in good works, which is the fruit of his hearing and learning of his growth, and ſtrength in the habits of grace , the more excellent he is.

Hh

Thus

Thus you have in this point the main drift of the Apostle, and of all the faithful Ministers of the Gospel. And in this point you have the Acts, Object and Result.

1. The Acts are increasing and abounding; the word signifies both; for the same word here translated to *A bound*, is in the tenth verse next following, translated to *Increase more and more*.

2. The Object, that which is good, viz. Grace, and the fruits thereof: *Grace* both habitual and actual: For as we are to increase in the habits of true living-Grace, so are we to abound in the Acts, Works and good Fruits of those blessed Seeds, and Habits of Grace in us.

3. The Result of both is, That this is the Excellency of a Christian, viz. *To be strong in the habits, and rich in the good works of Grace*.

And thus much the word *παραέρω* doth import also, which is translated to *Exceed*, 2 Cor. 3. 9. And to *Excel*, 1 Cor. 14. 12. For as he that groweth and increaseth,



creaseth, doth exceed another man in stature : So he that multiplieth and aboundeth, doth excel another in good works, the Acts and Fruits of Grace.

Thus the point remains firm; viz.

Doct. *That a Christians increasing in grace, and abounding in good, is his Excellency as well as his Duty* : True it is, that he is bound hereto; And as true it is, that he is blessed herein; this is the *Apex* of his Excellency, the *Top-stone* of perfection, and concludes in everlasting Glory in Heaven.

Now for the clearing of this so weighty a point, I should use this method, viz. To give you in some Scripture-proofs to confirm it. Instances and Examples further to illustrate it. Arguments and Reasons to strengthen it. A view of the Grace, which you are to increase in. And also of those good works, in which you are to abound. And then descend to Application, which afford us several Uses, viz. Of Information, Reprehension, Exhortation, Examination and Consolation.

Hh 2

Use



Use I. Informs us, how wanting we be in performing good works ; how wicked we be in producing and practising so much evil, as provokes the curse of Christ.

Use II. Of reproof to men of all ages, babes, old and young, for that having so much means, they continue so weak, sick and wicked as they do, and produce no better fruit.

Use III. Exhorts men of Eminency and Authority, and all men to labour for proficiency, which to effect, prune and lop off superfluities which hinder growth and fruit, *viz.* Idleness, Pride, Worldliness, Custome of smaller sins, and ill company. Make use of such things as further Increase and Fruitfulness, *viz.* Industry, Humility, heavenly Mindedness, Conscience of all duty, and Gods Society ; All which are soveraign Antidotes against Dwarfishness and Barrenness ; and then provide for growth and fruit thus : Get the Spirit, and let the Vine-dressers be diligent : Make use of Ordinances and Means, Exercise your Graces, and use good company.

Use

Use IV. Of Examination, reacheth  
us to try whether we Increase or not.

Use V. Of Comfort.

But alas! When can all this be done?  
Not in a moment, or in one hour, &c,  
so that I am at a stand what to do, the  
acceptance of me, and my labours of  
late, and the manifold exceptions against  
both, ( my sickness and weakness nei-  
ther considered nor pitied ) have put  
me almost upon the resolution of the  
Prophet. *Jer. 20. 8, 9. viz. To preach no  
more, for as he, so have I been rewarded,  
&c.* But that I have a glorious God and  
Father in heaven that design'd me to  
this work from my birth, a gracious  
Redeemer that doth command me often  
to feed his Sheep, *John 21. 15, 16, 17.*  
A blessed Spirit that doth encourage  
and strengthen me hereunto; That many  
Souls are to be edified and instructed;  
I have a Conscience to be discharged,  
as in the sight of God: A great Ac-  
count to be answered and cleared; And a  
Soul to be saved in the day of the Lord  
Jesus: And but that the Word of God is  
as a fire burning in my heart with zeal

Hh 3

for

for his glory, and the good of souls, I had been utterly discouraged long since in our confused times. But a necessity is upon me, *yea woe is to me if I preach not the Gospel*, 1 Cor. 8.16. Therefore with the Prophets, *Isa. 62.1. Jer. 4.19. I will not, nor I cannot hold my peace for Sions sake, for your souls sake, till your righteousness appear in brightness, and that you do grow on to perfection in some good measure*; Therefore though aged and weak, I shall resolve with aged St. Peter, not to be negligent to put you in remembrance of the things that concern your salvation, though you know them and be established in the present truth, 2 Pet. 1.12,13,14,15.

Now to pursue our premised and intended Method, I hope I need not produce many particular proofs: For the whole Scripture aims at this, and persuades us to grace, and to the fruits thereof, by many Arguments.

1. Yet to give you in a few for many, St. Peter layes a strict charge upon us for the root. 2 Pet. 3.17,18. *Beware of being misled, &c. But grow in grace, &c.*  
*Ann-*

*Auxanete* implies Motion and Augmentation, Growth and Increase, a progress to a fulness and abundance.

2. And for the fruit, our Apostle is as serious, *1 Cor. 15. 58. Be ye stedfast, &c. Always abounding.*

3. And for both the Apostle tells us, That this is the main end of the work of the Ministry, and the manifold gifts of God upon men, viz. *For the edifying of the body of Christ unto a perfect man, unto the measure of the stature of the fulness of Christ, ver. 13, 14. That we be not children, &c. But speaking the truth in love, may grow up into him in all things, which is the Head Christ, &c. and may receive increase of the body, unto the edifying of it self in love, Ephes. 4. 12, to 17.*

4. And answerable hereunto are our Apostles incessant prayers for the *Colossians, Col. 1. 9, 10, 11. That they might be filled with the knowledge of Gods will, in all wisdom and spiritual understanding, that they might walk worthy of the Lord, &c. being fruitful in every good work, and increasing in the knowledge of God, strengthened with all might by his glorious power;*

Hh 4

unto



unto all patience and long-suffering with joyfulness : And this is a passing from strength to strength, faith to faith, and from glory to glory.

1. *From strength to strength*, Psalm 84. 7. *i. e.* Never weary, but encreasing in strength and courage till they came to Mount Zion, to Gods House ; so doth the Christian, till Heaven. *From Faith to Faith*, Rom. 1. 17. Not to several kinds of Faith, but from one degree of faith to another, till it do attain its full accomplishment in Life Eternal. *From glory to glory*, 2 Cor. 3. 18. *i. e.* From glory begun upon Earth by Grace, to glory consummated, and perfected in the glory of Heaven ; Thus much for Scripture proof.

2. I shall add a few instances of either sort, proficientes & non-proficientes, men of stature and Dwarfs, fruitful and barren.

1. For the first sort : Christ is the incomparable president, and most transcendent pattern in this ; for he *encreased in wisdom and stature, &c.* Luke 2. 52. For *stature*, he encreased by little and little,



as Children do, and that *Lege humane nature*, by the course of Nature, *Enthymimus*. And for *Wisdom*, although the fulness of the Godhead did dwell in him bodily, Col. 1. 19. and that God gave him the Spirit beyond measure, John 3. 34. Yet because he assumed a reasonable Soul as well as an humane Body, the Deity thereunto united was so veiled, that the graces thereof discovered themselves by certain degrees, according to the nature of his humane Faculties: so he is said to *encrease*. And he *encreased* in *Wisdom* Experimentally; for though he was a Son, yet *learned he obedience by the things which he suffered*, Heb. 5. 8.

☞ As God, he was absolutely perfect, and needed no encrease: but as Man, consisting of an humane Body and Reasonable Soul, and as a man obvious to sufferings, he is said to encrease in *wisdom and stature*, &c. But this first is an instance beyond Example, a President that admits no parallel, incomparable.

2. Come we to a second, that reflects more upon us, *viz.* The *Thessalonians* that were here exhorted to this duty,

ty, how are they commended, 2 *Theff.* 1. 3, 4. in that the Apostle *gives thanks to God for them*, that their Faith grew exceedingly, and that their Charity towards each other abounded; so that the Apostle, &c. did glory in them, in the Churches of God, &c. Oh how well were it, if all people would give their Teachers cause thus to glory; but these Examples are Rare.

1. *Their faith encreased*, in regard of the Object, when they apprehended more profound Mysteries of faith then before. Subject: When more confirmed in the Mysteries apprehended, and that we give a more full Assent unto them without any staggerings, or doubtings.

2. *Charity encreaseth*, either intensively, by our more fervent affection to God, and to our Brethren; Or extensively, by doing good to more and more, and more abounding in works of Mercy.

*Ap.* And this encrease of Faith and Charity, is a sure Argument of our sincerity in both, and of our proficiency in Christianity,

3. I need not multiply more instances of this first sort : For Solomon long since hath stated the case, *Prov. 1. 5, 7. Ish-mang, Chacam, Vejoseph, Lekach*, A wise man will hear, and will encrease learning ; But fools (*Evilim*) despise wisdom and instruction. In which words, Solomon doth stamp this, *Κετῦριον*, as an exact Character upon the head of a wise man, that he will improve himself in good, as here : and that all such , and only such are truly wise. Whereas (*E contra*) those that neglects this course , he concludes to be (*Evilim*) simple , stubborn, self-conceited, and incorrigible fools, for so the Word signifies. And thus we have as many instances of good proficient in Grace , as there be wise men in the World.

2. But now to instance on the other side , of them that be non-proficients, Dwarfs in stature, and barren of good : *Israel* of old is a most sad Example ; for what abundant meanes did God use of old, to bring them to this , *viz.* but to learn how to walk, and to please God, and to abound therein, and how crossly did they

they move against all, and grew worse & worse. God gave them Oracles and Miracles, his Word and Rod, Prophets, his Messengers in abundance, whose paines and industry was indefatigable, never wearied, yet still they went backward, and to do good they had no knowledge; They despised the Word, mocked and misused the Messengers of God, until his wrath arose against them: and then, as they had turned off him, and all the means afforded, so he turned off them, and brought Enemies upon them, that did ruine and destroy them without mercy, 2 Chron. 36, 15, 16. to 21. They *persisted in all manner of evil*, and stuck not to say, *that they were delivered to do all those abominations before-mentioned: and yet thought the formality of this, that they were the Temple of the Lord, & must bear off all, Jer. 7. 3, 4. to 11.*

Yet more, Nevertheless, of the means afforded them to make them better, they became worse then *Sodom and Gomorrah*, and Idolatrous *Samaria*, Ezek. 16. 49, 50. whose sins were *pride, intemperance, idlenesse, uncharitablenesse, prophannesse,*



*phannesse, uncleannesse.* This was *Israels* Condition : they were very evil proficients in good , nevertheless the great means afforded them to the contrary. But hath *Israel* no fellows ? I am sorry to say it : yet I must say the Truth, I fear *England* is too near a parallel with *Israel* in these things : *we* (as they) *have had Oracles, yea and Miracles too of late, viz.* In the Return of the King, &c. the Word of God hath been continued to us all this while ; though the Rod of God (the worst of Rods, *viz.* A civil War) hath been upon us almost 20. Yeares , yet how brutish doth *England* in general remain, even as they, despising the Word of God, mis-using his Messengers, &c. 2 *Chron.* 36. 15, 16, to 21. till wrath, &c.

Look among all sorts, of all Ranks and Qualities : How much more piety and peaceableness , humility and charity, temperance and sobriety, self-denial and heavenly-mindedness, shall you find amongst our Nobility and Gentry then heretofore ; Nay , are they not more prophane and contentious , proud and uncharitable (not to say cruel) yea as  
intem-



intemperate, and licentious, or debouish; more self-seeking, and earthly, minded than ever? as if no future or further felicity were to be expected in another Life. Is not this in effect to say as they, *We were sure delivered to do all these abominations*, Jer. 7. 10. Were not the sins of Sodom, pride, intemperance, idleness, uncharitableness, prophaneness, and abominable uncleanness, Ezek. 16. 49, 50: and is there no such thing to be found in *England*? It were happy if there were no such thing to be found with us, among them of Eminent Rank and Quality. But, as they bare off all with the formality of the Temple of the Lord.

*Ap.* So ours with a little formality in the profession of Religion, think to scape free from the blame of Abominations, though they be as many, and as bad as theirs, mentioned, Jer. 7. 4, 8, 9, 10, ult. who did steal, murder, commit Adultery, &c. But to leave our first Rank, amongst whom many of these things are too frequent and familiar.

Come we to the Clergy ( as they are commonly called ) or Ministry of *England*.

land, which have suffered much these times, and for the Stars of the first magnitude, our Bishops, shall we finde less Lordliness and neglect of their Brethren (that are of the same profession with themselves) then formerly? Or more meekness and humility, care and compliancy for the Churches common good, and Well-ordering of all things in the Church according to the mind of God, and Rule of his Word, then formerly? both which yet will be your honour, and the Churches happiness. And for other Ministers in particular Congregations, How many can you finde, that are more diligent in their duty, more studious of the good of souls, more tender and gentle, kind and loving to their people, that by all means they may gain some more soules to God then before?

And for the Commonalty of *England*, They have smarted sharply, and have seen the face and fruit of confusion, &c. Yet how few shall you find, less factious and seditious, or more pious and peaceable, friendly or neighbourly in their ordinary

dinary Conversation with others then heretofore.

Oh how well were it with us all, if the Word and Rod had so kindly wrought upon us, that we had learned to know the day of our visitation, *Luke 19. 44.* That it be not with us, as *Isa. 10. 1, 2, 3.*

Thus you have the point, *viz.* That increasing in grace, and abounding in good, is a Christians Excellency as well as duty : This is the drift of all the Scripture, the whole Word of God, and this is the main end of all the gifts, and works of the Ministry.

For this you have had some Scripture proofs to confirm it, and some instances for the further illustration of the same.

I do now descend to the Arguments and Reasons to strengthen it, which is drawn from God, the person in whom this Grace and growth is, proficiency in it self; Grace in it self, and the event or effect of this growth and fruit, Increase and Abundance.

1. God, this is the end of all his husbandry,

bandry, cost and care of us, for whether he do *plant or prune, plow or sow, weed or water*, feed or physick us, as *Husbandmen* and *Parents* do as occasion serves, all is to this end, that we encrease and abound in good, *John 15. 2. 1 Pet. 2. 2.* Milk, Meat and Medicine, are all for the health and growth of the Child, and if we be fruitfull we shall receive a blessing with that Earth, *Heb. 6. 7.* which *bringeth forth meet fruits, &c.* Nay, wicked men in their way, will be at great care and cost to compass their owne ends, whether ambitious, covetous, luxurious, &c. though they be worse by obtaining. They may teach us industry in better things, but none will be at paines for nothing, no fruit, no success, no good, real, or appearing and seeming so.

☞ The event will be, that the barren Land, and Fig-tree, &c. and those that are fruitfull in evil, who like that Earth, bring forth Bryers, &c. is nigh unto cursing, &c. *Heb. 6. 8.*

2. The person in whom this *grace* and *growth* is: This encrease becomes con-natural, with him that is a truly graci-



ous Christian, so that he cannot do otherwise; As healthfull Children (being supplied with Necessaries) cannot but grow. As wicked men encrease in sin, and grow worse and worse, because sin is con-natural to them, 2 *Tim.* 3. 13.

*Ap.* So the gracious man is better and better, because Grace is become con-natural with him by which he is become *Nadibb*, a Free and voluntary mover as natural movers are: For as the *stone descending*, moves swifter near the Centre; And the *Sun ascending* to the Zenith, the Noon-point gives more and more light, *Prov.* 4. 8. And the *Rivers flowing* towards the *Sea*, (their proper Centre) do encrease more and more, as those waters did, *Ezek.* 47. 3, 4, 5. so moves and shines the gracious man in the Valley of Vision towards the Vertical-point and Centre of Felicity; the heavenly glory encreasing still in light, in grace, and in good fruit: Nor can he do but so, as natural movers cannot do otherwise in their Motions. Thus also do wicked men move freely in their way of wickedness towards the centre of eternal destruction.

3. This



3. This proficiency, and encrease in its self, is to be considered as praise-worthy, and very commendable : For, if Skill, trade or science be good, then we should learn, as the Apostle adviseth us, *Tit. 3. 14.* καλῶν, ἔργων προσιεσθαι. *pulchris operibus prestare*, to excel, and surmount others in good works : *Schollars, Artificers, &c.* are worthily commended for their Encrease in Learning, and Skill, and exquisitenesse in both. *Profitable*, for by this encrease and growth in stature, &c. the empty Twig, a poor weak plant, becomes a fruitfull Tree : yea, the Child becomes a Man. And the *Novice*, a young beginner, or *raw practitioner* in any Skill, Art or Science ; one newly entered, or but lately converted to the faith, and into the profession of true Religion, becomes an expert Artist, his Crafts-master, and an experienced Christian in the wayes of Faith and true Religion. And by this, we poor younger Brethren become like our elder Brother, the *Lord Jesus Christ*, and sharers with him in wisdom, as well as Wealth, &c. *Æ contra*, where this encrease is not, there is nothing

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thing praise-worthy, or profitable, all things void of it are despicable, and abominable.

4 *Grace in it self*; It being once infused into the Soul, it is expulsive of Death out of these pots, or earthen-vessels, our selves, *Fer.* 18. 4, &c. *Rom.* 9. 21. and that in the cause of Death, as that *Meal* did, *2 Kings* 4. 40, 41. It is expulsive, of badness and barrenness from us, as that *Cruse of Salt* did from *Ferico's Land and Waters*, *2 Kings* 2. 19, 20, &c. These are good preparations to growth and fruitfulness. It is of a diffusive Nature, and sweetens all, making our fruit to be as the smell of *Lebanon*, most pleasant, delightfull and Odoriferous, *Cant.* 4. 11. *Hos.* 14. 5, 6. Whereas *Leaven and Vice* do sow, and impoison all, *1 Cor.* 5. 6. It is of it self of a growing and enlarging Nature, like good *Corn which lives, not dead, but putteth forth the Blade, the Ear, full Corn in the Ear*, *Mark* 4. 28. Or like the grain of *Mustard-seed*, *Mark* 4. 30, 31, 32. which produceth a goodly Tree, as *Mat.* 13. 31, 32. so that the Fowls of the Ayr may lodge there.

there Gods power appears in the growth of Grace (as of his Church also) out of very small Beginnings, far beyond all mens expectations, so that the Fowls of the *Ayr* &c. i.e. all the godly gave recourse to Grace, and to the saving Word that works it, as to a Refuge of Rest, in all their tribulations and distresses, *Aretium*, in *Mat.* 13. 31.

5: The event and effect of this growth and fruit, this encrease and abundance, is, that it is a singular Remedy against *Apostacy*; the grown Tree is not easily writhed, nor the strong man soon subdued; But men still employed in good, are like the Fowl upon the Wing, without danger of Gunshot, or the Fowlers snare, which others are subject to. Or like the swift flowing stream, that doth not contract mud in the Channel, as other Waters do. Or like the Heavenly Bodies, whose continual motion is profective: it prevents and avoids Corruption.

*Ap.* So such Proficients as encrease and abound in Grace, shall be free from *Sathans Snares* and wiles, they shall not hurt them. And from the *Vice* and filth

the World, it shall not infect them.

Lastly, Like the *heavenly Bodies*, they shall be established, confirmed, and perfected in their course, and *blest* for ever and ever. You have had Scripture Proofs, Instances and Reasons for the Point.

4. The next thing to be spoken of, is, To take a view of *Grace*, which you (and all Christians) are to encrease in. Now *Grace* is put for divers things in Scripture; I shall not trouble you with the several Acceptations: but especially it is put for *Gods free and eternal Love and Favour*, which is the Well-spring of all our happiness, 2 Tim. 1. 9. For he hath saved, and called us according to his own purpose and Grace before the world began. Our free justification by the imputation of Christs Righteousness, which is a fruit of the former, Rom. 5. 15, 17, 20, 21. Our Sanctification by the work of the Spirit of God in us, Renewing in our Souls the Image of God, defaced by sin, Enabling us to obey his will, which power we had lost; Furnishing us with Faith, and all other graces needful to Ever-



verlasting happinesse, 2 Cor. 12. 9. *My Grace is sufficient for thee*, all which we were empty of. This is a Fruit of our free Election and Justification : and this we call *Sanctification*, an hallowing or sanctifying us, in that it extends to all parts and powers of the whole man, and is begun here, and perfected in Heaven. Here must be no Exception of parts, *head, heart, hand, &c.* must all concur : Nor may we presume to enjoy this Grace of sanctification in Heaven, if we have no sense of this Grace on Earth. This is the Grace wherein we are to encrease, viz. In growing more like to God, in conformity to his Image, and the likenesse of his Son *Jesus Christ*, the absolute pattern of Holiness ; Encreasing in holinesse, and performing obedience to Gods Will ; Abounding in the number and measure of all needfull Graces, encreasing from a small beginning to a greater, bulk or stature till we become Men and Women perfect in *Jesus Christ* : And this growth must be,

1. *Real*, not imaginary, as in melancholly persons, who fancy things to be great,



which are little or nothing at all.

2. *Universal to all parts, and to all Times* : Parts, there must be no *Rickets* in Religion and Grace as there is in Nature, when growth is in some parts only, not in others : though that (as this) is too frequent in our Times, and for times, we know, Natural things cease to grow at a certaine time, as all Creatures do that grow. But it must not be so with us in this case, our growth in Grace must last while we live, for here we cannot attain to our full stature and measure of perfection.

3. *Effectual* ; This growth must be to some good purpose : as when a Child can do the work of a Man, we say, he is well grown, and to good purpose ; So when we *Sapling-poles* are become *Timber-Trees*, fit for any use in the most magnificent Buildings. So also it may be, when well-grown Christians, are become usefull as *Pillars* in Gods House ; which is his spiritual Building, and *men of age and strength for use*.

☞ Now this encrease in Grace is put upon us, upon excellent good grounds,

grounds, viz. From the excellency, necessity, sufficiency of Grace, in reference to God, our selves, our present and future condition.

I. *The Excellency of Grace appears in reference to God: Because it is a Beam, a Raie of Divine Excellency and Beauty; so much of Grace, so much of God, and of his blessed Image: The Lord Jesus purchased it Merito passionis & intercessionis, the holy Spirit that doth impart it, doth beautifie and dignifie us therewith.*

II. *The necessity of Grace appears in respect of our selves, both in our Persons and Estates. Touching our persons, Grace repairs the defects of soul and body; it is light in the mind, order in the affections, &c. It sets the body also in a right way, by having so good a Guide; whereas before, The blind (mind) led the blind (body) Estates, Grace doth advantage us for the, 1. Present, 2. Future.*

1. *For the present; it enriches, for it hath the promise of this, and a better life, Deut. 28. 1, &c. Prov. 3. 16. Length of days,*

days, Riches, and Honour are in her right and left hand, and all things shall be added to such, Mat. 6. 33. For as, 1 Tim. 4. 8. Godliness is profitable unto all things, having the promise, &c.

Object. But the godly want, and are oft in necessity?

Ans<sup>r</sup>. These things are given but as they are expedient, *And a little that a righteous man hath, is better, &c. Psal. 37. 16.* There is a *Nimium honoris, voluptatis, divitiarum, &c.* We may have so much (too much) of these, that we may forget, or deny God; as *Agur* speaks, *Prov. 30. 8, 9.* *And the wicked flourish to perish, Psa 1. 9 27.* But there is *Non nimium Gratia*, We can never have too much Grace: This cannot be bought for money. The words, *Mat. 25. 9.* *Go, &c. and buy for your selves,* are words *Deridentium, non Consulenti*; intimating, that those who neglect to get Grace here, have no means left to get any then when it is too late. Thus *Elijah* did, *1 King. 18. 27.* He mocks *Baals* Priests for their folly. See the Annotations.

2. For the future, if we have Grace,  
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we shall be admitted with the wise, else excluded and shut out with the foolish Virgins, *Mat. 25. 10, 11, 12.* There is a necessity therefore of Grace, if salvation be necessary.

III. The sufficiency of Grace appears in our present and future condition.

1. In our present condition ; consider that Grace doth sanctifie prosperity, and gives a lustre to every natural ability and perfection, else Strength, Beauty, Wisdom, Honour, Eloquence, Riches, and the most eminent Endowments, are of no value or repute at all, but are most pernicious, if ill-employed

Grace strengthens to bear, and to resist temptations, *2 Cor. 12. 9.* and carries us through crosses with strength and comfort. *Isa. 40. 29, 31. For God doth strengthen them to mount up with wings as Eagles, to run, and walk, and not faint.* It gives content in every condition, *Phil. 4. 11. In want, &c. and satisfies the endless and restless desires of the soul, it being a Well, a Fountain of water springing up to everlasting life.*

2. And



2. And for the *Future*, in what we hope for ; It makes way to glory, therefore it is so called , 2 *Cor.* 3. 18. and is conjoynd with it , *Psal.* 84. 11. The Lord will give Grace and Glory ; and where he gives the first, he will be sure to give the second.

It removes impediments that lie in our way to hinder us . Grace puts the Lion out of the way, and plucks up the hedge of Thorns, which do deter and hinder slothful men from the pursuit of Glory: See *Prov.* 15. 19. & 22. 13. & 26. 13.

Grace doth administer all helps and furtherances, which may animate and enable us in the way to life and glory. It will perswade us to make use of all Ordinances, Opportunities and Means, whereby we may be filled with abundance of Grace, till we attain the fullness of glory.

Thus much of the Grace which we are to increase in.

The next thing to be spoken of, according to the Method propounded, is,

5. A view of those good works in which



which you are so to abound ; concerning which, we must premise and consider.

I. The Rules that declare and determine our works to be good works.

1. Our works must be warranted by the word of God, that it is the light, by which our deeds are made manifest, that they are wrought in God, *John 3.21.* In his sight, and by his rule which he worketh in us, and enables us to do. *Hoc in Deo facimus, quod Deo in nobis faciente, datur nobis, ut faciamus*, Fulgen. de præ. ad Mon. l. 1.

2. Look we to our selves ; for the Tree must be good, and then the fruit will be so, else never, *Mat. 7.17,18. & 12. 33.* We must be Believers ; for when they asked our Saviour the Question, *John 6.28,29.* what they might do to work the works of God? Christ answers them, and said, *This is the work of God, that ye believe on him, &c.* This is our first work ; with this we must begin: *By Faith we are justified and accepted of God as good Trees, by whom we are created in Christ Jesus unto good works*, *Ephes. 2.8. 9.10.* Our

Our persons being accepted, our works will be so also.

3. To this we must add a preparation and purging our selves from dross, *That we may be vessels of honour, sanctified and meet for the masters use, and prepared unto every good work, 2 Tim. 2-21.* This we must do, if we would have our works accepted as good in the sight of God.

4. Besides, we must make it a matter of most concernment; It must be our Meat, as our Saviour speaks; to do the Will of God; and to finish his work, *John 4. 34.* The works of God which are good; to do them, must be our main business.

5. The Ends, to which our good works are directed, must be good, else spoil all. The end crowns or shames the work. Now the end of our works, that they may be justified, must be the glory of God, *1 Cor. 10. 31. Mat. 5. 16. Let your light so shine, &c.* The edification of our neighbour, the discharge of our Obedience, testification of our Faith, *2. Pet. 11. 10.* answering of our calling in Jesus Christ, *Ephes. 4. 1.* Escaping the punishment of sin,

sin, and the destruction of the wicked ; obtaining the Glory of Heaven ; with many other subservient ends.

*Ap.* These things considered , do clearly evidence to us , That Works without warrant from the word of God, how specious soever they be in pretence, and outward appearance , as were the Ceremonies of the *Jews*, so of Papists, and superstitious persons to this day, yet they are rejected ; for God is not pleased, but with what himself prescribes : We may not devise new things in Gods Worship, as we please. Where the Agents are Unbelievers, and not accepted of God : If the Tree remain uncorrupt, so is the fruit, and *Ergo*, both are unacceptable.

Where there is no purging of our selves, nor preparation to good works , there cannot but be very many miscarriages.

When good works are not our business, but fall in by accident, or are informed by some extremity, as by sickness or death, or when we begin too late, when it is with us, as with them, *Prov. 1. 27,*  
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28, &c. and *Mat. 25. 10.* But we neglect our opportunity whilest we may and lose all, when we never make them our delight, as we do other matters of natural concernment, such as to eat and drink, &c.

When our good works are for sinister, base or bad ends, *As to be seen of men* Pharisee-like, *Mat. 23. 5.* *To devour widowes houses,* *Mat. 23. 14.* *or to do mischief.* To suit with the multitude, and please the world, as they did, *John 7. 7.* *That hated Christ, and persecuted the Apostles,* *John 16. 2.* *who thought it well done;* And some real good work may be done to this end. To purchase our own pardon and peace with God, as Papists and Patrons of Merit think they do, though thereby they do frustrate the merits of the Lord Jesus for us.

In a word, The ends of our works are many, and that both good and bad, as they are directed by the Agents and Workers of them; But if they be not suitable with the Rules before expressed, and that our works will not endure the tryal of the light, as *John 3. 20, 21.* Whether



Whether they be of God or no. We have great reason to suspect, yea, and to reject our own works, as unacceptable and displeasing to Almighty God. Thus much touching the Rules concerning our good works.

II. But now if any should say, *You have given us Rules for our works.*

Quest. *But what are the works in particular, in which we are so to abound?*

Ans. Good works are such as are performed by the grace of the holy Spirit, out of a true faith according to the prescrib'd Rule of the Law, to the Glory of God, the certainty and assurance of our own salvation, and the Edification of our Neighbour, *Wolleb. p. 192. Polan. p. 256.*

And these good works must be performed out of such a true faith, by which we are sure that they are commanded of God, and that both we and our works are pleasing to God through Christ, *Pol. 258.*

And for the names conferred upon good works, *They are called the fruits of the Spirit*, from their efficient cause,

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*Gal. 5. 22. Ephes. 5. 9.* The fruits of Faith from the instrumental cause. The works of the Law, from the form, because suitable to it, and from their quality, good works, and good fruits.

For their number ; for they are numberless , extending to all the affections and actions of a regenerate man , *Wall. p. 293.* and to all those things prescribed by the moral Law of God , about which such actions and works are conversant , *Bucan. 334.* So that for this , I must only say , as the Apostle doth conclude . *Phil. 4. 8.* Finally brethren , saith he , *whatsoever things are true, honest, just, pure, lovely, and of good report, every virtue ,* And every praise-worthy action enters into the list , and helps to make up the number and measure of works that be good in the sight of God , *Bucan. p. 333, 334.*

As to the causes of good works, they are many , especially these.

1. *The principal efficient cause , is God, his Grace and holy Spirit, who doth begin, continue, and perfect all our good works in us, Phil. 1. 6. & 2. 13.* He that begins , will

will perform to the utmost: *And it is God which worketh in us both to will, and to do, &c. For without him we can do nothing,* John 15.5. So then our good works are not the fruits of our own free-will, as *Pelagians, Papists,* and too many others think.

2. *The instrumental cause is Faith,* which is the *Root* whence all good works do spring, *Gal. 5.6. For it worketh by love.*

3. *The matter of our good works is our affections and our actions, and all things about which they are conversant.*

4. *The formal cause of them, is, their conformity to, and agreement with the Word of God, Psal. 119: 1.2, &c. Dent. 4.2. Ezek. 20.18,19. Mat. 15.9. Else all is vain worship.*

5. *The final cause or end of our good works is manifold, and may be distributed into things referring to, 1. God. 2. Ourselves. And, 3. Our Neighbour.* In reference to,

1. *God:* His glory is the main end, our due obedience to his Will and Command, and our thankfulness for our *Redemption*, and all other benefits are hereby testified.

2. *Our selves*, We do good works, to evidence the life of our faith, *which selfe is dead, being alone*, Jam. 2. 17. *Solitaria*. To get sure that we are justified before God: for *Bona opera sequuntur justificados, non precedunt justificandos*. To make sure our Election to eternal life, 2 Per. 1. 10. To exercise, nourish, and strengthen our Faith, to adorn our Vocation, to avoid temporal and eternal punishment, that we may receive the Reward of well-doing freely promised by Almighty God, Mat. 25. 21, 23. *Well done good, &c.*

3. *Our Neighbour*; That we may be hurtful to none, but useful and profitable to all to our power, *Thereby to edifie the faithful, and to win unbelievers*, Wal. p. 260, 261.

As for the *Species*, or particular kinds or forms of good works; The particular actions so styled are very many, yet you may distinguish or distribute them into three Channels, viz. *As works referring*, 1. *To God*. 2. *Our selves*: And, 3. *Our Neighbour*.

1. *To God*, and so the whole worship of

of God, and every particular branch of the same, are good works, whether they refer to the inward Worship of God, as a right and true acknowledgement of God, Love towards him, Trust and Confidence in him by a lively saving faith, and assured hope in him; as also by *Humility* and *Patience* in the sense of his greatnesse, and goodness to us even in our Afflictions. The inward and outward worship of God jointly and together: Such are the Acts of Invocation of God by prayer, *with fasting sometimes*, as *Dim. 10. 2, 3.* or by lawful oaths, whether *assertory* or *promissory*, affirming some needful truth, or promising some lawful and useful thing, as oaths of judgement or of Allegiance, giving of thanks by a celebration of God, and giving him glory in the approbation, admiration, and right estimation of all his works. By a confession of him, and one faith in him, *Vel voce, vel martirio*, in word and deed, in expression or martyrdom: By an observation of such Ecclesiastical Rites, and of such holy times, as have warranty in the Word of God, as in the



right use of the Ordinances of God, his Word and Sacraments ; and the observation of his Sabbaths, and the like : but be sure we walk not, nor make progress in these things of divine Worship without a divine Warrant.

2. *To our selves*, in the exercise of those divine Graces and Vertues with which God hath endued us, viz. Our Wisdom, Courage and Temperance in the several branches of it, viz. *Sobriety, Chastity and Vigilance*, &c. as is requisite. And in the study of true Glory by verue. These are good works, and in these we should be exercised.

And as our *good works* do refer to God, our selves,

3. So also to our Neighbour in divers respects, which do reflect upon the soul, as well as the body: such are, 1. *Humanity*, φιλανθρωπία, wherein we express our love and good will to men in gesture, word and convenient offices, Pol. p. 312. 2. *Civility* in the moderation of our external manners, and gestures towards others, and that both in our language & actions, shunning scurrility, and unseemly things, and



and using Urbanity in a civil and seeming way. 3. *Christian Charity*, which is the mother and root of,

I. *Liberality*, which communicates both Counsel and Comfort. 1. *Counsel*, when we impart our gifts for the good of others, in reprovng, instructing, admonishing, or encouraging, and praying for others, *To reduce them from evil, and to excite you to that which is good: These are good works*, Jam. 5. 19, 20. *For if any of them do err from the truth, &c.* And no less good, than to pull an infant or weak person out of the fire, or water to save them from perishing, Jude 23. 2. *Comfort*, by lending and giving cheerfully and liberally according to our Ability to the relief of our brethrens necessity, and especially to such as are god-*and of the household of faith*, Psalm 41. 1, 2, 3. Isa. 58. 6 to 13. Gal. 6. 10.

II. *True Friendship* and amity both publick and private, and that for piety and vertues sake, as was betwixt Jonathan, and David 1 Sam. 18. 1. Pol. pag. 318.

III. A mutual Sympathy both by  
Kk 4 com-

commiseration and congratulation of our Neighbours, both in their sorrows and joyes, *Rom. 12. 15.*

1 V. A readines to procure anothers good, *both in his fame and goods, his reputation and estate, Phil. 2. 4. 1 Thes. 5. 11.*

Thus *Humanity, Civility, and Christian Charity* do produce excellent good works for our Neighbours Peace, Solace, comfort and advantage. Let me name one, or two more, which are, *viz.*

4. *The Exercise of the common justice, righteousness and equity,*, which should be amongst men in their affairs and dealings: and this is either universal, which consists in the agreement of our whole life with the Law of God, and obedience to all those Laws in special which do most concern and belong to us: or particular, in the performance of those things, wherein we stand bound to others in some pe.uliar manner: This is either *private*, concerning our own Calling and Station, and that both in our lawfull obtaining it, nor by money, or unjust means, as in Papacy. &c. And our care to discharge our duty in our places with that

that sedulity and diligence which is requisite, Rom. 12. 11. and with that fidelity and trust, that we may give up a good account of the same, as Modell *Moses was in his place*, Heb. 3. 2, 5. Or publick in the Administration and Dispensation of Justice, both commutative and distributive. This Justice is a Verue of large Extent, and hath an influence into our whole Lives, and is the very Bond of all publick Societies and Communities and Affairs of Nations: But I hasten, for I may not enlarge upon such an ample Subject.

V. Lastly, A restraint and Moderation of such inordinate motions of mind, as usually arise from *pride, anger, or desire of wealth, or honour*, the common *Makebates* of the World, *vid. Pol. page 314, 315.* But Cure the first by *modesty, humility, and teachablenesse.* The second by *meeknesse, longanimity & placability.* The third by *contentment in every condition*, Phil, 4. 11. and by a serious and due consideration of the uncertainty, mutability and vanity of all earthly contentments, Honours Riches, Pleasures, *all are vanity and vexation of spirit.*

You

You have had the *Point*, the *Proof*, & *Explanation*.

Doct. *Increasing in Grace, and abounding in good works, is a Christians excellency as well as his Duty.* This was the *Point*, for which you have had *Scripture, Instances, Arguments or Reasons.* As also a view of the *Grace* which you are to encrease in, and of those good works in which you are so to abound.

Concerning which *good works*, you have had a view of the *Rules of good works*, by which they are to be ordered; of the *works in themselves*, and that in their *nature and Definition, Names, Number, Causes and Species*; or kinds of good works, and that in Respect of *God, our selves, our Neighbour.*

In all which if we did abound, we should be sure to have *peace with God*, and *abundant comfort* in our own consciences, in the evidence of our Faith; and of our *implanting into Christ*, and that we are fruitfull *Branches in him*: and that we and our works are accepted of God, as *Cornelius* was, *Acts 10. 2, 4.* and that our good works will never leave us,



us, but will attend and follow us, as *Rev.*  
14. 13. both in Life and Death, even as  
the shadow doth the Body, untill they  
bring us to the Reward of well-doing,  
the joy of our Lord in the eternal life of glory  
*Mat.* 25. 21, 23, 34, 46. Of God, in all acts of  
piety & true Devotion towards him; Our  
selves in the way of Regularity & exact  
Walking. Our Neighbour, in the works  
of Christian Charity, in all which, &c.

I have done with the proof, and clear-  
ing of the Confirmation and Explication  
of the Point; I do descend to the sixth  
and last thing in the method propound-  
ed, viz. the Application which is ma-  
nifold in the several Uses of *Lamentation*,  
*Reprehension*, *Exhortation*, *Examination*,  
and *Consolation*.

1. Use is of *lamentation* : and that  
upon this occasion.

☞ *Me thinks*, whilst we have been  
viewing these good Works before-men-  
tioned, we have been with Saint Paul in  
*Paradise*, and have heard and seen strange  
and wonderfull things : But now being  
descended (with him to the Earth) in the  
Use and Application of these things, and



to see what is done among men, we may say with him, *that we have heard* ἡ ἀρρη-  
 τα, ῥήματα, ἃ ἐκ ἐξόν ἀνθρώπου λαλῆσαι, *Arcana*  
*verba, quæ non licet homini loqui* (Arias  
 Mont, *Secret or Unknown, or ) unspeakable*  
*words, which is not lawfull, or possible,*  
*for man to utter:* Not lawfull for us to say,  
 because our speech would be untrue, and  
 Christians must not utter and speak un-  
 truths. Not possible, for as *Solomon* makes  
 enquiry after Women, *Prov. 31. 10.* So  
 may we after men, and say, who can  
 find a vertuous man, so qualified with  
 Grace and good works as is before spe-  
 cified? *Ans.* It is almost impossible to  
 finde such a man, and therefore impos-  
 sible to utter it, *2 Cor. 12. 4.* So few are  
 the *Jobs* and *Nathaniels* of our Times. In  
 the general, we may say of this *encreasing*  
*and abounding,* as the Poet of *Astræa*;  
*Terras Astræa reliquit,* These things in a  
 manner, have forsaken the Earth: And  
 instead of these, *How wanting are we in*  
*the good works towards God, our selves, and*  
*others, as is above specified.* And *how*  
*wicked are we in producing and abounding*  
*in the contrary, growing worse & worse*  
 and

and multiplying bad works and fruits daily.

I. To the first of these, *viz. How wanting we are in good works*, we may easily give a short, but yet a very full account with *Salomon*, Eccl. i. 15. That which is crooked cannot be made straight, and that which is wanting cannot be numbered : For as for that little measure of Grace we have, and those few good Works which we do, if we do but consider how crooked, perverse tortuous or writhed they be from the straitnesse, uprightness & excellency which should be in them, they are as nothing ; But if we consider, how much Grace, and how many good Works are wanting, we may well say with a learned Interpreter, *Infinita desiderantur, in quibus pietas & probitas versatur* : we are infinitely wanting both in Grace and good Works. For our *Graces*, how few are they, and those few how defective, if you should take a view of particulars, Faith, &c. And for our *good works*, how defective are we to God, in our Invocation of God, whither by prayers or oaths, &c. or giving  
of

of thanks by approbation, admiration, and a right Estimation of his Works; who doth consider these things? confessing him, *vel voce, vel Martjrio*, like them *Joh. 12. 42.* in a right use & observation of his holy Rites and Times, his holy Word, and Sacraments, and Sabbaths. Do we not rather run Byas and backward in those things, then to perform them devoutly as we should? To our selves, how defective are we in the exercise of our Graces, Vertues, Parts and Abilities, whatsoever they be? We rather suffer them to Rust, and become unprofitable like him, *Mat. 25. 29.* And to others, how wanting are we in particulars named, *viz.* In our Humanity, Civility, Christian charity, with the happy fruits thereof, *viz.* Liberality, giving Counsel and Comfort, Amity, Sympathy, and readinesse to do good. In the exercise of that common Justice, Righteousness and Equity which we do owe to all, in all our Affaires, Actions and Dealings, both privately and publickly: of all which we may say, *where are they, are they not lost?*

And lastly, In the restraint and  
mo-

moderation of our inordinate and unruly passions, affections and motions of mind, which do arise from *pride, anger, evil concupiscence* and unlawfull desires, *which are so apt to boyl up* in our sinfull Souls to the prejudice of others, yea, and to our selves also, whilst we feed, cherish and pursue them.

Should we pursue these particulars as before-named, it were an endlesse work to innumerate our Wants, for that *which is wanting cannot be numbred*, Ecclef. 1. 15.

2. Now for the second particular, *if we consider how wicked we be* in producing and abounding in bad Works and Fruits, we have reason to *abhor our selves, and to repent in dust and ashes*, Job 42. 6. for how apt are we to produce the works of the flesh, Gal. 5. 19. *adultery, fornication, &c. the unfruitful works of darknes*, Eph. 5. 11. *dead works*, that have the Lineament, but not the life of good Works, or sins which expose us to death; *the works of the Devil which Christ came to destroy*, 1 John 3. 8. So like are we to the *barren Fig-tree* in our emptiness, Luke 13. 6. Or to the



the *bad Vine* in our Fulnesse, *Esay 5. 24.*  
for our Fruits are degenerated *Jer. 2. 21.*  
( as *Israel* was ) into the nature of a  
*strange Vine*, and producing wild grapes,  
*Esay 5.* so that our Vine is as that of  
*Sodom*, and our Fields as of *Gomorrhah*;  
Our grapes are of *Gall*, and our Clusters  
bitter; Our wine is the poyson of Dragons,  
and the cruel venom of Asps, *Deut. 32. 32,*  
*33.* which may too fitly be applied to us,  
yea, we are very apt to produce such works,  
as may fitly be compared to all sorts of  
vilest Fruits. Such are our unsavoury  
fruits of *luxury, lust and uncleannesse*, bit-  
ter fruits of *envy and strife*, *James 3. 14;*  
Some distastfull fruit of *anger and passion*  
*James 1. 20.* *Inspid and indigested fruits*  
of *Gluttony, Drunkennesse, and fulnesse*  
of *Bread*, and all intemperance. Cold de-  
structive fruit of *sloth and idleness* (in the  
love of God, & practise of good works)  
*Prov. 10. 4, 5, &c.* *poverty, shame and beg-*  
*gery*, are the cold fruits of a slothfull per-  
son; *Corrosive, ill relisht fruit of cruelty;*  
*covetousnesse and oppression*, which cor-  
rupt the tast of our Souls, so that we can-  
not well relish ( but disgust ) the tast of  
*Spiritual*



spiritual things: *Hard, high-grown fruit of pride and disdain, the Fruits of Mount Gilboa without Rain or dew of any divine Grace in them, 2 Sam. 1. 21. Such are proud persons, Rotten, worm-eaten fruit of vicious Manners: which expose us to the dunghill, or the Swines-trough, Luke 15. 15, 16. and provoke the worm that shall never dye, Esay 66. 24. Mark 9. 14, 46, 48. to live in us, to torment and consume us for ever, like them, Revel. 20. 10.*

*Ap* So forwardly are we to abound in such Fruits and Works as end in Destruction, and so unapt to those good works to which we are created, redeemed and sanctified, and which have the Encouragements (and Motives) of the conscience of well-doing, which is ever attended with abundant comfort in Life and Death, and for ever; as *E contra*, The clearing of our Faith and implantation into Christ, the acceptance of God, before whom we must appear, 2 Cor. 5. 10. The eternal Reward, promised to well-doing, Mat. 25. 21, 23, 34. This is a lamentation, and shall be for a Lamentation; Ezek. 19. 14.

L 1

Thus

Thus from this first Use of *Lamentation*, for our being so wanting in good and abounding in bad Works.

2. I proceed to the use of *Reprehension*, which is, *To all such as are at so little cost and pains to get Grace, and so little care to abound in good works, whilst they are unwearied in the pursuit of other things; and here we may justly blame men of several Ages.*

1 How many young Children, the Infantry of the Church, are rude and unruly, as being never taught and instructed in the Principles of Religion, the great fault of Parents: Whereas young *Timothy was taught, and knew the Holy Scriptures from his very Infancy, by which he became wise unto Salvation, a man of God perfect, thoroughly furnished unto all good works, 2 Tim. 1. 5, &c. Whose parents are an Exemplary pattern to all Parents in the World, though they be little imitated in our Times.*

2. *Young men, who though they have rich opportunities and much means to get Grace; strong abilities and activities to apprehend, remember and do what they have*

have learned and do know; Yet for want of due consideration, that *they are under uncertainties, both of Life and the means of Grace*: For they may die in their strength, and the means may be removed: and that *Temptations may so prevail*, and lie so heavy upon them that they cannot grow: yet *they take no care to get this strength*, that they may overcome the Devil.

3. *Old men, in whom though the outward man decays, and the Soul must flit shortly from this Cottage of clay*: Yet *they take no care with the Apostle, 2 Cor. 4.16. that though the outward man perish, yet the inward man might be renewed day by day by the Spirit of God, in spiritual strength, as Esay 40. 31. Nor do they strive to close with good works, as Dorcas did, Acts 9. 39. The Apostle and Evangelist, 1 John 2. 12, 13, 14. writes with more comfort sure, where he ingeminates his Writings to Christians of all Ages: whether little Children, Fathers, Young men, or new Converts, experienced Christians, or Resolute Professors of good standing, in any of*  
L1 2                      these

these Ages and Conditions, the *Evangelist* speaks to them twice a piece with joy.

1. *To little children*, because their sins are forgiven, and because they *have known the Father*. It is a most happy thing when Children, or Babes (which either in Age, or Religion) are thus washed spiritually from sin, as it befell those *new Converts*, Acts 10.43. And when so well instructed as to *know God* (their Father) betime, and to give him Honour, as Children and new Converts do.

2. *To fathers*, because they *have known him that he is from the beginning*, i. e. Old men have been long acquainted with Christ, and have the Knowledge of him in a greater measure then other Christians; and happy are gray hairs found so, in a long-continued experimental knowledge of God, and of Christ, Prov. 16.31.

3. *To young men*, because they are strong, and the Word of God abideth in them, and they have overcome the wicked one. When spiritual strength is joyned to bodily strength; and the Word of God dwells, and abides in young men to Rule them: And that their greatest Conquests  
are



are over the Devil, who is the most powerfull and spightfull Adversary: then such a sanctified Youth is truly Victorious and Glorious, 1 John 2. 12, 13, 14. But surely the Apostles times were better then ours: For generally, Many remain *weak, or sick, or dead*, nevertheless the means of life & health is afforded: *weak*, that they remain Babes in Christ still, 1 Cor. 3. 1, 2. and must be fed accordingly, Heb. 5. 12. when they might have been Teachers, for the time they had enjoyed the means of Knowledge. *Sick*, That they grow worse and worse like evil men and Seducers, 2 Tim. 3. 13. Like *Ephesus* they have lost their first Love, Rev. 2. 4. Or as *Laodoea* are grown luke-warm, Rev. 3. 14, 16. with *Israelites*, they first love, & then loath *Manna*, Num. 21. 5. or with *Galatians*, begin in the spirit, & end in the flesh, Gal. 3. 3. The *Pharisees* were Nipt with the least persecution, John 12. 42, 43. so are these. These leave Orthodox Truths for Heterodox Opinions, 2 Tim. 4. 4. And forsake the old and good way for new paths of their own invention and making.

L 1 3


I: This



1. This is the case and sin of Many, not considering that in Grace and doing good, there is no *Solstitium* or *retrograde Motion* : For *non progredi est regredi, qui non proficit Desicit* , & *Qui nihil acquirit, non nihil perdit* ; Here's no standing still : He that goes not forward, goes backward ; and he that gains not, loseth all : This is their sin.

2. And for *punishment* ; what can be expected lesse, then the removeal of the *Candlestick*, except we Repent, and do the first works, Revel. 2. 5 See Eze. 11. & 12. Chap. of Gods departing: And the *Burning* threatned against that Ground which receives the shine, and drinks in the Rain of Heaven, but beareth nothing but Thornes and Bryars, Heb. 6. 8.

3. Dead, yea stark dead in sin : They are so wicked, so that we cannot say as Christ said to that Nobleman, whose Son was sick at Capernaum ; Thy Son liveth, John 4. 46 50. But as Gehazi to Elisha, 2 Kings 4 31. the Child is not awaked. Or as Davids servants to him. 2 Sam. 12. 19: the Child is dead.

 In this case what can we do, but have

have recourse to Christ, and pray : saying, *Arise O Christ*; and he say to us as to *Lazarus*, John 11. 43. *Come forth.* Or, as *Eph. 5. 14.* *Awake thou that sleepest, and arise from the dead ; and Christ shall give thee light.*

*Ap.* Then, if the Lord shall arise upon us with his Glory : as *Esay 60. 1, 2.* 3<sup>d</sup> Command : as *Cant. 4. 16.* *Awake O North-wind, and come thou South, and blow upon my Garden, that the Spices may flow out ; then shall we awake, rise out of our Graves, and begin to spring ; then shall we become like a watered Garden, or a Field that the Lord hath blessed : Or the Trees of the Garden of God : Or the Cedars of Lebanon that he hath planted ; Yea, we shall be able to invite our Saviour : as Cant. 4. 16.* *Let my Beloved come into his Garden and eat his pleasant fruits.* Thus much for the second Use of Reproof.

III. Use of Exhortation, doth perswade, 1. Great men : 2. All men.

1. Great men of Eminency, Dignity and Authority. Such are Eminent Trees in the Garden of God in *Paradise*, Ezek.

31. 8, 9. more excellent then others: as being more tall in stature, Eminent in their Estates & other accomplishments.

2. Strong in power to over-awe and command others, by the Dignity and Authority conferred upon them. Therefore it behoves them to be most Eminent in Grace and abundant in good Works, that they may be like the Trees in Gods House: those Palm-trees and Cedars, *psalm 92. 12, 13, 14.* which are firmly rooted, sound and imputrile, straight and upright Ornaments in their places, &c. So should such men be, Rooted and grounded in the truth, as Trees of stature must be; and not like *Pilate*, who inquired what is Truth, *Joh. 18. 38.* Sound and uncorrupt, imputrile in their practise, as Cedars are. Straight and upright in all their proceedings, as some choise Trees are in their growth, not writhed and crooked. Ornaments to the Church of God, as the Palms trees were to the Temple. Pillars in Gods house, a shelter, a support to his place, as the strongest trees are in great buildings. Abundant in good fruits and works like

like the best fruit-trees, and that in the faithful administration of their places to the publick good, and in their acts of piety, mercy, and charity to the poor. Such men of Eminency should resemble the Cedars of *Lebanon*: whose odoriferous savour is such, That *Fugat Serpentes, & interficit vermes*, say some Authors; so should the savour of their good oylments, viz. Divine graces, and exemplary practise. The presence and perfume of their power, and piety should be of Efficacy to kill the Canker-worms that blast us: and to chase away, or put to flight those Serpents which would destroy us.

If our Nobility, Gentry, and men of Eminency were such, their good names should flourish like the Palm, and spread abroad like the fruitful Vines and Fig-trees: Then we the underwood of the same Garden of God should *Digna Cedro canere*, record and sing the praises of those Cedars which God hath planted, *Psalm 80. 10. & 104. 16.* Whilst they do resemble the Tree, *Dan. 4. 10, 11, 12, 20, 21.* which was so strong, tall,  
fair



fair and fruitful, for all: So such, whose root is piety, body prudence, branches power, and fruit is justice, mercy, and every good work: For such men, we bless the God of heaven, and say,

*Arbor honoretur, cujus nos umbra tuetur.*

And when such men shall dye like men, Psalm 82. 6, 7. Yet by the seat of Water (*viz.* Of divine Grace by Christ, and the Vertue of his Resurrection) they shall bud Job 14. 7, 8, 9. Rise again, &c. and sing in eternal glory, Isa. 26. 19.

☞ *E contra*, For the Nobility and Gentry of a Nation to be like those of Israel.

1. *It will but entitle them to be Rulers of Sodom, Princes and people of Gomorrah,* Isa. 1. 10.

2. *It will entail them, and bind them over to destruction and ruine,* Isa. 9. 13, 14, 15, &c. This may be a warning to all wicked great men.

And thus much for the first branch of this Use to great men.

II. Now the second branch of this Use



Use of Exhortation, is *To all men* ; For all men ought to labour for this increase and proficiency : which that they may the better do, they must take a like course with themselves, as *Arborists* and *Florists* use to do with their *Orchards* and *Gardens*, the *trees* and *Flowers* which they would have to thrive and prosper, They must *prune off*, and *weed out*, such *superfluities*, as hinder them, provide such means, and helps as may further their growth and flourishing.

For the first of these, the weeds and superfluous branches which this Orchard and Garden should be quit of, for so the Church is called, *Cant. 4. 12, 13.* and frequently, That the choise fruits and flowers of the same may prosper, are idleness or neglect of the means of growth or proficiency.

Neglect the Fire, and it will go out of it self, or the Scholler or Pupil his Masters Readings, and his growth in learning will soon be at a stand. Let the Child or any other person neglect his food ; or mark any man that doth neglect his necessary business, and observe  
*what*

*what increase and abounding will ensue : observe the Suggards field, Prov. 24. 30, 31. Or suppose the Trees Root should refuse to fetch in sap, or the branches to receive it, they are dead, off with them. Our Ears are as the Root, our actions are the branches of these Trees of the Garden of God.*

*If we refuse to hearken to Council, and receive advice, or having received, (like dead branches) if we do not act and express the same in our fruit, we are dead.*

*7. In a word, Do but neglect the Orchard, Garden or Field, and see what will become of it, if all do not run to ruine, &c. How many with us had need to prune off this dead branch of Idleness and Neglect ! Sure multitudes are guilty of it ; Ergo, we have the more need to fall to this work speedily, which that you may the better effect, shall I lend you a weeding or pruning hook to fetch off these superfluous branches as you meet with them ; Then for this first dead branch of Idleness, let industry and diligence be the pruning hook to take off this : For this*

this will look out far and near (as the living roots of trees do) to fetch in sap to supply the soul: Its the souls purveyer to fetch in provisions of all sorts. This *Enriches* a man both in his outward, and in his inward estate, *Prov. 10.4. & 13.4. His wealth increaseth, and his soul shall be made fat.* In the bodily condition, a man may be fed with the choicest food, and possibly may be supplied with all the *Vians* and *Delicates* imaginable, and yet be neither strengthened nor fatted in body by them: For the blessing of God may be wanting in these cases; *And man liveth not by bread only, &c. Mat. 4. 4. But for such as seek first the kingdom of God, &c. Mat. 6. 33. and labour with diligence for the heavenly food:* The blessing of God is never wanting to such, *but that they shall grow and increase, be strengthened and fatted, as calves of the stall, Mal. 4. 2. viz. In the graces of Regeneration and Sanctification, tending to salvation; See Psalm 63. 5. Isa. 25. 6. Jer. 31. 14. Ezek. 34. 14.*

2. *Pride and Self-conceteitedness, an Opinion of our own worth and sufficiency.*  
*The tresh man that thinks himself as wise*

wise and learned as his Tutor, and the Artist as expert as his Teacher, the raw servant, as his Master and Mistress, wanting no direction of either, and the Soldier as wise as his Commanders. *Solomon* will tell you, *Prov.* 26. 12.

1. These are like those Pharisees, who said, *We see, i. e. we know enough*; For they had a great opinion of their own knowledge and sanctity, *Ergo*, They scorned to learn, or to be taught by any, *John* 9. 24, 40, 41.

2. Or like those holy *Laodiceans*, that thought they had need of nothing, *Revel.* 3. 17: when they wanted all things: and sure, such as think themselves wise or learned, healthy or wealthy enough, &c. will never take much care for either Reparation or Increase. Therefore the Apostle tells us, *that not many wisemen, or mighty; but God hath chosen the foolish and weak, and base things, &c.* *1 Cor.* 1. 26, 27, 28, 29, *i. e.* Such as know, and Esteem themselves to be such, as they stand before God, without any worth, merit, strength or Vertue, as *Paul* did, *1 Cor.* 3. 5.



*Cor. 3. 5.* Who is *Paul*? and and therefore low in their own eyes, such are chosen of God.

Thus we see, that this Self-conceitednesse is a Rank leavy Branch without Fruit, and such will hinder the tree from ever bearing any : therefore off with them and spare them not. Now the best pruning-hook to fetch off this Branch is Humility, to be low and base in our own sight, as *David* was, *2 Sam. 6. 22.* This is  
1. A Cabinet full of Excellent Pearls:  
2. A valley of Grace, which makes a soul like a watered Garden, a fruitfull Meadow bespangled with Beauties : yea like a Field which the Lord hath blessed ; or the Trees by him planted , which are ever fruitfull, fat and flourishing, *psal. 92. 12, 13, 14. Jer. 31. 12. Esay 58. 11. Gen. 27. 27.*

3. *Worldlinesse.* This is the next superfluous Branch to be cut off, when our hearts are too much set upon this World, The World ( you know ) is three-fold :  
1, The old World which perished by Water, *2 Pet. 3. 6.* 2. The present World in which we do now live, which is evil,  
*2 Tim.*



2 Tim 4.10. And passeth away, 1 John 2.17. 3. The World to come, Luke 18.30, &c. where is Life everlasting. It were well if we did mind this last World more then we do. It is then the present World, and the things thereof which I speak of: And by worldliness or earthly mindedness, I mean; setting our hearts on these things below. Principally and in the first place, as *Esau* and the *Prodigal*. Unconscionably, as *Ahab* and the unjust Steward did. Inordinately and impatiently, as *Rachel* and the *Horsleech*: Insatiably as the grave barren womb, the Earth, and the Fire, *Prov.* 30.15, 16. Securely and voluptuously relying upon the World, as they did, *Luke* 12.16, &c. This minding of the world and affecting it too much, is a *Bait* which shewes the best, but hides the worst from us. A *beam* in our eyes, that we cannot see what is best for us. A *Thorn* in our Feet, that we cannot walk for strength. A *Canker* in our mouthes, that we cannot eat the best Food. A *Snare* to our Souls that prevents all our chief good.

*Ap.* This hinders our growth extremely

ly, when we so set our hearts upon these  
sublunary things, which we are apt to  
do: Mark the Caution, *Psalm 62. 10.*  
*Trust not in oppression, &c. If riches en-*  
*crease, set not your hearts upon them.* This  
made some err from the faith. *1 Tim.*  
*6. 9, 10. The Love of money, &c. And*  
*Demas so forsake the Apostle, 2 Tim.*  
*4. 10.*

☞ These are weeds & Brambles in-  
deed, which must be cut off and rooted  
up: Which the better to effect and do;  
The best Instrument that I can supply  
you now with, is *Heavenly mindedness*:  
Take the Apostles Counsel. *Col. 3. 1, 2.*  
*Seek the things above, and set your affections*  
*on them.* The Apostle useth two words  
of great weight, and emphatical signifi-  
cation:

I. ΖΗΤΕΙΤΕ, Seek, *Ad totius hominis*  
*vires refertur, &c. Lanchius.* A man must  
put forth his whole strength after these  
things, as the Apostle did labour and  
strive, ἀγωνίζου, *Decertans*, striving  
as a man would do for his life, *Col. 1. 29.*  
For these, as ambitious, studious, poor,  
impertinent men do for what they like,  
M m Honour,

Honour, Learning, &c. Not so for earthly things

2. *φρονεῖτε*, Set your affections, Ad totum mentem refertur, The whole soul with all the powers thereof, must act this way; and the word importeth, To mind, and regard, to love, and care for those things most which are above and heavenly: And those things are, The blessed Trinity, God the Father, his only Son Jesus Christ, and the holy Spirit of God, blessed for ever and ever, and also all the fruits, graces and blessings which proceed from the Father, from Christ, and his holy Spirit, and are poured out upon, and performed to us, both here and hereafter: in this, and in the life to come. Such are the means of salvation, the Graces and the privileges of Saints, all tending to the final perfection and glory of a Christian in heaven; all are from above.

In a word, Holiness and Happiness are above in the presence of Christ. If we were acquainted with, and our hearts set upon these things above, we should soon set a right price upon all earthly things,

things, and look upon all sublunary comforts, as base and brittle in their own nature, and in comparison of other things, and unable and insufficient to stead us at our need, because they cannot fill the heart, and satisfy the desire. *Eccles. 1. 8. Isa. 55. 2. Why do ye, &c. Nor lengthen life. Psalm 49. 6. No ransom to live ever. Prevent Gods Judgement, Zeph. 1. 17, 18. Ezek. 7. 17, 18, 19. Nor comfort a distressed conscience, Dan. 5. 6. Nor purchase good to the soul, Micah 6. 6, 7, 8. Heb. 10. 4. Not Bulls and Goats. 1 Pet. 1. 18, 19. Not gold or silver, &c. Nor can they extend themselves, nor continue with us to eternity, but all bid fare-well at the death-bed, Psal. 49. 17. Vanish like a dream, Isa. 29. 8. And pass away, 1 Cor. 7. 31.*

Were these and the like things rightly considered and practised, it would soon cure us of our earthly-mindedness, and stock up by the roots these weeds and brambles, which do so hinder the growth of better fruit.

4. The custome and allowance of smaller sins in the worlds account, at

M m 2

least,



least, such are lying, perty oaths, fleshly lust: This is like the ill diet of some young people, which eat (Oat-meal, and other) odd things, till they overthrow their health. Or like the small flies that blast the flourishing Boughs of the fairest trees, and will destroy the trees at length, though not so soon as a Thunder-bolt or an Ax.

*Ap.* These must be smothered and kil'd, or they will spoil all: They war and fight against the soul, *1 Pet. 2. 11.* to destroy it, even as those do against the health and life of people and trees: And a small leak in a Ship may sink it, a Needle or Bodkin may kill a man, as well as a great Cannon-Bullet, or any other Weapon of War and Violence.

I have read how the greatest Beasts, Fishes and Serpents are annoyed with things, the Elephant, Whales, &c.

For the cure of this Annoyance to the choicest plants, I can prescribe you no better means or remedy, then the Conscience of all, even the smallest duties which God hath commanded, *Judgement and Mercy, &c. must be done,*  
yet



yet *Mint, Annise* and *Cummin* must be tithed, *Mat. 23. 23.* The Conscience of Duty will expell the custome of sin. Acquaintance and intercourse with God by duty, will exclude the allowance of any iniquity.

5. Evil Company and bad society is a great hinderance ; These are like *Asb-trees* in an *Orchard*, or *Cole-worths* among the *Vines*, or *Weeds* and *Brambles* in the *Garden* or *Corn-field*.

This is certain, that neither *Orchard* nor *Vineyard*, nor *Field* or *Garden* can ever prosper, if they be so attended. These are such under-brances, such Suckers at the Tree-root, that they quite spoil the growth and stature, the flourishing and fruitfulness of the Trees amongst which they are permitted and suffered to grow : Such Society as this doth always leave an evil blast behind them among the Trees of the Garden of God, *i. e.* *Good men* : for that it will be conjectured, and much suspected, whether they be not of the same quality with these unworthy weeds, or at least, in danger to

be wrought upon to be for their guide and practise &c. This is no small hurt. The only remedy which I can prescribe for this malady, is *Good society*: This doth, as it were, *Transform a man into another shape*: it doth possess him with those Notions which do prevalently perswade him into another practise; In which being habitued by continuance, he is well armed and fortified against all *Opposites*, whether they be companions or temptations which do invite him to a contrary course of practise. *The words of the wise remain with him, as nails fastened in the building, Eccles. 12. 11. To hold him stedfast from swerving upon any occasion.*

Thus much be spoken of this first particular, *viz. The removal, or the pruning off and weeding out such superfluities as hinder these plants.*

2. The next thing to be done, is to direct you to some such means and helps as may further the proficiency, the growth and flourishing of these plants in the garden of God. If you enquire how that may be done, I answer, *By*  
gaining

*gaining, and making good use of these things,*  
The Spirit of God, the Vine-dressers  
pains, the means and opportunities, ex-  
ercise and good society, all which do  
much conduce hereto. Make sure of a  
principle of life in these plants, without  
which there can be no growth, each  
plant must have a life in it, each man a  
soul, and each soul must have the spirit  
of God in it, else all are dead, and no-  
thing can be expected from them. This  
Spirit of God is a principle of life; gain  
this. Things grow and flourish accor-  
ding to the strength of life in them:  
And as the Soul makes the body strong  
and active, so doth the *Spirit of God* make  
our souls, 2 Cor. 3. 17, 18. *where the spirit  
of the Lord is, there is liberty from the  
burdens and pressures which hinder profici-  
ency, viz. the Law in the curse of it, and  
sin in the power of it, &c.* But not at all  
to vice and licentiousness.

This Spirit is of such efficacy, that  
it doth transform them that have it, *into  
the same likeness or likeness of Christ, and  
of his Spirit*, that as silver set against the  
Sun becomes radiant, and sendeth forth  
M m 4 beams:

beams: *And Moses face shone by conversing with God, Exod 34.30. So will it be here: Here will be light and lustre, a progress from grace to grace, and from glory to glory, 2 Cor. 3.18.*

I. This Spirit infuseth life into every part and power of the Soul: And as the Soul is in every part, the blood is transmitted into every vein, and sap into every branch.

*Ap.* So this Spirit doth immit and put in life and vigour, and sap into every limme and branch, and so makes the Tree to live: this layes a good foundation, and reareth the house, which before was not: this Spirit of God doth thus begin this work. And as this Spirit of God thus infuseth life, and layes the foundation, &c. and begins these trees and buildings, so,

II. It supplies these trees with necessities, and makes each tree to flourish and increase in stature and fruitfulness. It furnisheth the house also, being built, and beautifies every room; Else when would this plant and house be useful, all would be but empty, naked and bare,  
without



without this Addition : But this Spirit puts on new Habits and Qualities in a person, which answers the most exquisite Beauty of the choicest plants, and the richest Furniture of most sumptuous Buildings.

III. This *Spirit giveth* power to the soul to make use of all it hath : the Tree in Winter, and the man asleep have habits, but not the use of them : and an unskilful man may have an instrument of Musick, or for work, but cannot use it, so is it with him that wants the Spirit of God ; He hath a Soul and Body, the powers of the one, and parts of the other : He may be a man of great Abilities for Learning, Memory, Elocution, and other natural and acquired Excellencies, but he can make use of none of all these to any purpose, but to his owne ruine and destruction, till he be indued with this *life* from above, this good Spirit, whilest he that hath it, hath knowledge and power to make use of all to the best Ends and purposes.

IV. This *Spirit giveth* Efficacy to all the means of growth and proficiency ;



a man may use industry about his plants, but he cannot give Efficacy, nor impart the desired Effect This makes the Word to be a word of *grace* to us, which is able to build us up, and to give us an Inheritance among them that are sanctified, *Acts 20.32.* And it enliveneth our prayers with sighs & groans which do pierce the Heavens, and enter into the Eares of the Lord Almighty.

*Quest.* Now if you enquire further, how this Spirit may be gotten and obtained; and being gotten, how it may be kept & continued withus? I answer, 1. *wait.* 2. *Pray.* 3. *Obey.*

1. *wait for the Spirit of God* in the preaching of the Word; Mark that, *Acts 10.44.* While Peter yet spake (preaching the Word) the holy Ghost fell on all the hearers to their conversion, & salvation. This was an happy Sermon, and they were happy Hearers; Who knows when the Spirit of God like that good Angel, *John 5.* will descend, and so trouble (or work upon) these Waters of his Word, as to make it alike effectual to heal our Souls, to convert, cure, comfort and strengthen us. Those persons, *Gal.*

3.2,5. Received the Spirit by the hearing of Faith preached.

2. *Pray for the Spirit.* If we once have but a tast of the Spirit, we shall desire and pray for more, for a greater measure of it then we had before : as *Solomon* did for Wisdom, *1 Kings* 3.5,9. He prayes for an understanding (or hearing) heart, to discern between good and bad in Judgement. Mark this : *that wisdom encreaseth by hearing* ; A hearing Heart is very like to become a wise and understanding heart ; and as *Elisba* did for *Elijah's* Spirit, *2 Kings* 2. 9. He prayes for a double portion of *Elijah's* Spirit : and you know how they sped , for both *Solomon* and *Elisba* had their desire to the full: their prayers granted with interest. Prayer opens Gods Cabinet, for thy self, thy Friends, and others.

To close this particular, mark the *praise, precept, promises*, and Comparisons used by our Saviour, *Luke* 11. 1. to 14. He himself prayes, *v.1.* Neverthelesse, that he was so good, so excellent, that all fulness of the Spirit (yea of the God-head) dwelt in him, *Col. 1.19, &c.* He teach-

teacheth his Disciples how to pray, and prescribes them a Form of prayer to help them in the Duty, v. 2. 3. 4. He *presseth importunity in prayer*, by the comparison of the importunate Friend for Bread at Midnight, who obtained because of his importunity, v. 5, 7, 7, 8. He *promiseth successe to importunate Suitors*, v. 9, 10, 13. To the former comparison of the importunate Friend, he now addeth another comparison from the natural affection of *Parents to their Children*, v. 11. 12, 13. which he applyeth with a gracious promise in the end. In both which Comparisons there is a strong Argument, from the worser to the better; from the weaker to the stronger: For if the unwilling Friend, will give for importunities sake; And if Parents, that are (often) wicked, as well as weak and poor, will give good gifts to their Children: How much more will God who is so willing; *Esay 65. 24.* who is so great, so good, so rich, powerfull and gracious (as cannot be expressed) *give good things*; yea, and that most excellent gift of all, even the holy Spirit to them that ask him, as  
v. 13.

v.13. This is a great Encouragement :  
And thus much for this second Directi-  
on to gain the Spirit, viz. *Prayer.*

3. And lastly, *Obeey the Spirit in the  
Motions and Excitements of it.* This is  
the good voyce behind us : saying, *This  
is the way, walk ye in it, &c. Esay 30. 20,*  
21. The Spirit doth this by the Word  
and faithfull Teachers; and this is a spe-  
cial means to keep the Spirit, once gain-  
ed, and to continue the Spirit of God  
with you.

☞ Take special care that you  
neither resist, nor grieve, nor quench  
the Spirit : Of which see *Esay 63.*  
*10. AEs 7. 51. Eph. 4. 30. 1 Thess. 5. 19.*  
The Spirit of God in Scripture, is put for  
either the person, the gifts and gracious  
Endowments, and the Motions of the Spirit:  
these Scriptures cited, do extend to all  
the three. Only note, that the Gifts are of  
three sorts, tending to particular Cal-  
lings : as in *Saul, 1 Sam. 10. 6, &c.* A  
Spirit for Government, which was lost  
after a while. General graces tending to  
*sanctification*, such as Faith in some kind:  
Remorse for sin; And joy in the Gospel  
in



in some measure; Also a *tast* of the good Word of God, *Heb. 6.4, 5.*

*Ap.* But of all these, *Hymeneus* and *Alexander* made ship-wrack, *1 Tim. 1.19, 20.* Such (like the Corn sown upon the Rock, *Luke 8. 6, 13*) may make a shew for a time, but in time of Temptation fall away, *Cain, Judas and Herod, &c.* did look a little this way, and many others, but all came to nothing suddenly. There is the Root and Habits of *heavenly graces*, which are in the godly: and these cannot be lost, the Gates of Hell cannot prevail against them, *Mat. 16.18.* to overthrow them.

*Ap.* Now to apply these Gifts qualifying to particular Employments: as it was in *Saul*, *1 Sam. 10.6, &c.* may be lost. So also the gifts disposing to Sanctification, may be as in *Hymeneus* and *Alexander* before-named. And for the best gifts, the exercise of them may be intermitted: as in *David*, about *Uriah*. As *Sense* and *Reason* are in sleep and passion, the heat and fervor of Gifts may be abated in some measure: as in *Ephesus*, *Revel. 2.4.* Suggestions and particular motions of the Spirit



Spirit may be repelled. And thus : although *habitus non amittitur*, Yet *Actus intermittitur*, & *gradus remittitur*, as it befalls too often to the dear servants of God. Therefore to keep our spiritual gifts in Life and Vigor : the means are 1. *Exercise and Employment*; 2. *Good conscience and holy Obedience*, 1 Tim. 1. 19. 3. *Humility*, that *conservatrix virtutum*, Bern. 4 *The use of holy Assemblies*, Heb. 10. 25. Neglect no means sanctified to work Establishment. These things understood, you may easily perceive what it is to grieve, resist, or quench the Spirit, viz.

1. *Grieving and Vexing the holy Spirit*, Eph. 4. 30. Esay 63. 10. doth specially refer to the *person of the Spirit*, to the *holy Ghost*, the third person in the blessed Trinity; Not as if he could grieve, &c. as we do, but it is so spoken (*ἀνθεπαθῶς*) to our understanding as weak men, that we may know how much it is *against him*, when we by our obstinacy and stubbornness, our manifold sins and rebellious, do inforce him to withdraw himself and comforts from us, as Ps. 51. 12. Restore  
doth

doth intimate, and to make us feel the fruits of his anger, as a Father doth with grief behold those evils in his Children, for which he must needs (though unwillingly) correct them instead of embracing them. Thus the Spirit is grieved by our sins and Misdemeanors.

2. *Resisting the holy Spirit* (as it is charged upon them, *Acts 7. 51.* doth specially refer to the Motions of the Spirit: which motions and suggestions, whether secretly or openly by the Word of God, his Messengers or otherwise, are obstinately resisted and withstood by wicked and ungodly men: and too often (in some things) by the dear Children of God.

3. *Quenching the Spirit*, doth specially refer to the Gifts of the holy Spirit; which are as Fire to give Light to our Understanding, heat and fervour to our Affections.

☞ *This fire must not be quenched*, but maintained as the Fire of the Altar, which was never to go out, *Levit. 6. 12, 13.* neither by violence put out, nor by Negligence; We must not stop, restrain,

or

or abate of these gifts and motions ; of the Use and Degrees, or fervour of any of them, lest they be lost, intermitted, or impaired, and our selves undone ; But we must stir them up by all good means ordained to that end, as 2 Tim. 1. 6. ἀναζωοποιεῖν, as Paul advised Timothy, neglect the Fire, and it will go out of it self, the Fewel must be put up together to keep the Fire burning. *Let us take heed that we neither stop the Motions of the Spirit in our selves, nor restrain the gifts thereof in others ; But rather let us use all good means, that this Fire of the Spirit may alwayes be kept burning in us with Zeal for the honour and glory of God, till we all appear before, and shine in his presence, being cloathed with his Eternal and everlasting Glory. And thus much for the first and principal meanes of growth and proficiency of encreasing and abounding in good, viz. the gaining and keeping of the Spirit, the Principle of Life.*

*Quest. Only thus much more, If any shall ask, how the Motions of Gods Spirit, may be distinguished from diabolical delusions.*

Nn

*Ans*

*Ans.* I answer, 1. By way of confession; It is true, that *Satanical suggestions* are oft subtilly contrived and cunningly coloured: For *Satan* can transform himself into an Angel of Light, and that lying spirit dares sometimes to counterfeit the Spirit of Truth, 2 Cor. 11. 14.

☞ Scarce ever was *Heretick* so impudent, but pretended guidance by the Spirit of God. So *Anabaptists* and others, though they despise Authority, and Vilifie all Ordinances, yet pretend to *Instincts* and *Revelations* from the Spirit of God. So did *Montanus* of old for his damned Errours of Whoredom, Incest, &c. for he affirm'd himself to be the holy Spirit.

But for distinction betwixt these suggestions: I answer, *To the Law and Testimony*, *Esay* 8. 20. let that be your Rule, if they speak not according to it, &c. see *Deut.* 13. 1, 2, 3. of lying Wonders: all must be suitable with the Word; Expect not extraordinary Inspiration, that is ceased, God deals not now as formerly, but by his Word, *Revel.* 22. 11. which must not be added to, or impaired, but carefully



fully observed by us. *If the suggestions be to any evil thing in the whole kind, or by circumstance, it is no divine motion, but either a concupiscential phantasie, James 1. 14. Or a diabolical delusion, as it was in Judas, Joh. 13. 2. If any motions lead us beyond our Callings, or measure of Gifts, be we jealous of them: our Rule is to be wise to sobriety, Rom. 12. 6. and not to meddle with things too high, Psalm 131. 1. Korah must not murmur at Moses, Nor Uzziah usurp the Priests Office: the work of the Ministry is a glorious Employment.*

*Ap. Excitements to that Function without Gifts, are but suggestions of pride, vainglory, ambition. And thus much for the resolution of this Question.*

*Use: Let me add a word of Application usefull for us.*

1. How sad is the condition of *Revolters from the grace of God*, who having had some sight or tast of the blessed Estate of the Children of God, as *Balaam* had, *Numb. 24.* do either for fear, or love of the World with *Demas*, or the Enjoyment of sinfull pleasures, with



those, *1 Tim.* 5. 6, 11, 13. or the dread of Affliction : Yet they do carelessly grieve, & willingly neglect, or do violently resist, or wilfully extinguish the blessed motions and worthy Gifts of Gods Spirit in them, yea and the holy Spirit himself ; their danger is great, see *Heb.* 6. 6, &c. and *their latter end will be worse then the beginning*, *2 Pet.* 2. 20 :

2. *Few there be* (at least with us ) but hear the good *Voyce* behind them : saying, *This is the way, walk in it : but how few regard it ?* The usual end of such men is, that their hearts grow more obdurate, their lives more brutish & abominable, or *Agonies of conscience* arise which punish them with everlasting despair.

3. Let our men that think so little preaching will serve turn, and that we may abate of a nimium of devotion, look to these things : *Dr Slater* on *1 Thes.* 5. 19. Indeed *Papists* may well abate of their *Nimium* of Devotions, till they come to that which God hath required of them, as *Esay* 1. 12. & then upon the point, they must, almost abate all, either for matter or Manner, upon one respect or other, as they have  
strangely

*Strangely changed holy duties*, and divine Services, in holy and spiritual worship!

Use of Consolation : Yet let no weak *Christian* take offence at this, as if every suppressing of a good motion, or *abatement of the Spirits* fervour, or interruption of his sensible operation in us, should cast us into an irrecoverable condition ; No, *God forbid*, but the sin is fearful and uncomfortable. Yet, let the weak *Christian* observe his first declinings, and repair speedily, then all will be well : the Apostle speaks only of a total final losse, both of the Exercise & Gifts of the holy Ghost, which only befalls the wicked that are *Reprobates* and *Cast-awayes*. Thus much be spoken of the first meanes of promoting this growth, encrease, and abounding in good works.

2. The next means is, let Gods Husbandmen, the Vine-dressers and Keepers of his Orchard and Garden, look well to their Office, that the Trees under their custody, may be called trees of Righteousnesse, the planting of the Lord, that he may be glorified, *Esay 61.3. the Master will enquire of his Husbandmen*, now the fruits

prosper, and will expect to receive of them in their season, as *Mat. 21 33. to 42.* If the servants thus intrusted, and literally rewarded for their pains, shall transmit this Trust to some poor Hireling for some small trifle, who will neglect the Vineyard, Garden or Orchard and let all run to ruine, will the Master take it well? Yet God hath too many such Labourers in his Vineyard, *plur. lts & non-Residents*, who transmit their trust to poor Curates that spoil all. But let poor Hirelings be removed, and then let these Nursing Fathers discharge their duty as they ought, and you will find that this is the way to make the plants prosper, the children thrive, and come on again to perfection. Now these Nursing-Fathers are  
 1. Magistrates. 2. Ministers. *Magistrates*, see *Esa. 49. 23. Kings shall be Nursing-fathers, &c.* 2. Ministers; so was the Apostle, he feeds with Milk or Meat as they were able to bear it, *1 Cor. 3. 2, &c.* So *Heb. 5. 12, 13, 14.* You have need that one teach you the first principles, &c. Like children, they were to be taught; to learn their letters, and to speak, before they

they could read perfectly, and to feed on Milk, before they could digest strong Meat, which might shame them for their great negligence, that had time and means enough to have been Teachers:

Κατήχησα ὑμᾶς ἐν Χριστῷ, &c. saith Clem. Alexandrinus; I have Catechised you in Christ with suitable food, as Milk is for children, &c. To which practise of the Apostle, do St. Ambrose and Chrysostome allude, in descanting upon the Miracle wrought at his Martyrdom; for when he was beheaded, the Ancients do affirm (*Lac pro sanguine manasse*) That Milk issued forth instead of Blood.

Ap. However, Preachers are to condescend to the capacity of the Hearers, and to feed them with sincere Milk, that they may grow thereby, 1 Pet. 2. 2.

2. Every Christian Church and Commonwealth is Gods Vineyard, Orchard, Garden, Field, &c. Magistrates and Ministers with the Sword & Word of God, his Authority and Doctrine do dresse it, & defend it, as Adam did Paradise, Gen. 2. 15. from the force and fraud of Tyrants, as Constantine, and many other Re-



nowned Emperours & Kings have done;  
From the Errours and Delusions of He-  
reticks, &c, as *Athanasius*, *Epiphanius*, and  
other Renowned Worthies have done in  
their times.

3. *The Magistrate* sometimes pro-  
ceeds to Amputation, and cuts off with  
the Sword *immedicabilia vulnera*; He  
prunes the Orchard of superfluities, and  
weeds the Corn-fields, and this is his  
proper work.

4. *The Minister*, his work is to plow  
up the fallow ground of mens hearts and  
prepare them: then to sow good seed,  
and prevent the growing of weeds, by  
injecting principles of Grace, and sow-  
ing the good seed of sound Doctrine and  
heavenly things, *Iohn 3. 12*. This being  
done, who knowes but a good Crop of  
good Fruit may ensue? The Minister  
must be indefatigable, like *Solomons*  
Seeds-man, *Eccl. 11. 6*. *In the morning sow  
thy seed, and in the evening withhold not thy  
hand; for thou knowest not whether shall pros-  
per, &c.* When the Word of God is to  
us Line upon Line, Precept upon Pre-  
cept, here a little and there a little: as  
Esay



Esay 28. 10, 13. Sure, then some Lines may take right upon us, and some Precepts reach us.

Use. Then how prayerfull should we be for those in Authority: as 1 Tim. 2. 1, 2, 3. The Apostle exhorteth, that first, &c. And so likewise for the Ministry, see 1 Theff. 5. 25. and 2 Theff. 3. 1, 2. Brethren, pray for us (Bis) that the word of the Lord may have free course and be glorified, &c. and we may be delivered from unreasonable and wicked men, yea pray for them and obey them, for they watch for your Souls: as both are conjoyn'd, Heb. 13. 17, 18, 19. that they may give account with joy, &c.

2. How wise and heedfull, how circumspect and carefull, &c. should all people be in the choyce of all publick Officers and Trustees, whether for Church or State, &c. that Grace may be advanced, and that publick Officers (if they be as they should be) are souesfull thereunto, and all Bishops (and Presbyters) be, in the Admission of Ministers to be over the Churches for Edification: as 2 Cor. 10. 8, &c. Ergo, as 1 Tim. 5. 22. The charge  
is,

is, *Lay hands suddenly on no man*, &c.

2. And how thankful and contentful should we be, when we have those that be good, and faithful over us both in the Magistracy and Ministry

Whee *Mordecai* was mighty, ( who was an excellent Magistrate ) how well was it with the *Jews* ! See his greatness and dignity , his authority, popularity and industry, *Ester* 10. 2, 3. *E Contra* , when *Haman* was high, how ill was it with the *Jews*, till he was hanged, *Esth.* 7.10. For as *Psalms* 12.8. *The wicked*, &c. When *Jehojadah* was Priest , how well was it with Prince and people , *2 King*, 12.2, And how ill when he was gon<sup>e</sup>, *2 Cron.* 24.25. *ad finem cap.* So it is in all ages, *Prov.* 29.2. *When the righteous are in authority, the people rejoyce*, &c. Thus much be spoken of this second means of proficiency, viz. The pains and labour of Gods Husbandmen , Vine-dressers, &c.

III. Now the next means of proficiency and increase, &c, is, *Let all use diligence in the use of Gods Ordinances, and observing their opportunities with all such helps*

helps as God hath afforded to this end. Now for the first.

1. The Scholler that attends diligently his Masters or Tutors Readings and Directions, is like to profit to good purpose.

2. So is the Artificer, or any other Learner in any lawful or useful Trade or Mystery, Art or Science whatsoever.

3. And so is the Christian that doth attend the means of this growth in Christianity with diligence, affection and delight. For this you have a most remarkable example, a president scarce parrallel'd in the whole Scripture in all particulars. *Nehem. 8. per totum*; For if you consider the particulars, viz. 1. The Assembly, the Generality, and Unanimity of it, with their desire and request to Ezra the Scribe, as one man, vers. 1. 2. Place viz. The open street, under no other roof then the sky, vers. 1. 3. Time, viz. Of the Exercise from morning till mid-day: They spent about about five or six hours in those holy duties, Ver. 2. 3. 4. Attention of the people, the ears of the people were to it, Vers. 3. Like them to our  
SAVIOR.

*Saviour.* Luke 19 48. *Excremato,* They hanged on him. 5. *Order and Decency,* Ezra in the Pulpit above the people, for their better conveniency in hearing, Mark vers. 4, 5. 6. *Gesture,* both of Preacher and people, all stood up to prevent drowsiness, and to promote true devotion and attention, ver. 4, 5. 7. *Acclamations and joynt actions* of the people with the Preacher in their Amens, lifting up Hands, Bowing Heads, worshipping the Lord with heads to the ground; good expressions of deep devotion, and of persons truly devout, as these were, vers. 6. A good warrant for devout Gestures in the worship of God, but not at all for superstitious gestures to Frames, and Formes and Fictions, &c. And indeed both Jewish devotion and Popish superstition do condemn our want of reverence. 8. *Continuance and stay* of the people there, (though it was in the open street under no other roof then the sky, vers. 1.) till all was done; For they stood in their place, as unwearied till the end Our people hardly would do so; For we are too soon weary of any good works, vers. 7. 9. The Priests



Priests did their work faithfully, For they did read the Law distinctly, expounded it clearly, and applied it faithfully, which are the three main parts of preaching, *vers. 8.* And the people received the word affectionately, as appears in their sorrow, They wept passionately, and grieved mournfully for their sins against the Law & Judgement of God threatened thereupon, as *Josiah* did, 2 King. 22. 11, 19. But our hearts are as hard, and dry as the flint, *v. 9.* in their Joy, which the Priests exhorted, and the very day invited them to it, being consecrated for a Festival, and a day of rejoicing, and which they performed accordingly, because they understood the Law read unto them. Let us do so, *vers. 10, 11, 12.* Charity, for they did send portions, and relieved others, as they were exhorted, *vers. 10.* Do we do so? *vers. 12.* Perseverance, for the chief of the Fathers, &c. went to *Ezra* the next day when the Feast was ended, (For the Feasts of Trumpets lasted but one day, *Numb. 29. 1.*) to be further informed in sundry points, and that they might the better resolve the doubts of others.



others. It were well if we would do so, *vers.* 13. Obedience, for they presently set up the practise of what they had been taught and learned; *And this they did in keeping the feast of Tabernacles, vers.* 14. *ad finem cap.* and this is all that we desire of our Hearers; *To do, as taught.* And thus let us be diligent in making use of all good means according to this renowned and unparalle'd example of the *Jews*, and not like them that live above, or below Ordinances, &c. But such as live beside their food, are like enough to famish and perish.

To the use of means, be sure to observe your opportunities of Grace; as Merchants, Mariners, Tradesmen, Husbandmen, Shepherds, Fishermen, &c. All do in their several affairs and occasions in the world.

*Ap.* So do you in this heavenly affair, as God doth offer you more means, and afford you many precious opportunities which others have not: Be sure you improve the same to your further increase, and abounding in good fruits.

Thus much be spoken of this third help

help to proficiency, viz. To make good use of Gods Ordinances, and our own opportunities.

The next means or help of growth and strength to abound, is *Exercise*; This must be thus, viz. As proficiency comes on, be sure to make use of your graces and abilities; As the Schooler that hath learned his Grammer Rules, and is well vers'd in them, will try how he can make Latine suitable to the same: And the *Logician* that hath well learned his Logick Rules, &c. will be disputing, and try how he can frame an Argument, as well knowing the Rule,

*Frustra fit potentia, quæ non reducitur in actum*, Ability not acted, is little worth. So the young Scribe, *Scribendo discit scribere*; the more he writes, the better and more easily he may write. Yea Labourers and Travellers are better fitted for their Business and Journeys, by use and exercise.

And to encourage us hereto, our Saviour hath given a gracious promise, τῷ ἔχοντι παντὶ δοθήσεται, *Omni habenti, (Utenti) dabitur*, Mat. 25. 29. And therefore

therefore gives us a charge in each  
 employment in the use of our graces and  
 abilities, *Luke 19. 13.* πραγματεύεσθε,  
*Negotiamini*, Occupy, imploy or make  
 use of these Talents till I come. To this  
 end the Apostle bids *Timothy*, *2 Tim. 1.*  
*6.* Ἀναζωοποιεῖν, *Resuscitare*, To stir up,  
 to renew, and set in former strength the  
 gift of God which was in him: So  
 should we; That we may counsel and  
 comfort others, *as we our selves have been*  
*of God*, *2 Cor. 1. 4.* as the Apostle did  
 in time of his Troubles: And the more  
 we do in this kind to others, the more  
 ability we have to do so still: *He that*  
*faithfully useth the graces of God, shall have*  
*them increased*; whereas in other things,  
*The more we spend, the less we have, till*  
*all be gone.* Money, and Goods, and  
 Lands, and great Estates may soon be  
 spent by use or gift, liberality or prodi-  
 gality, bounty or magnificence, &c.  
 But here it is otherwise: The more free  
 and liberral any man is of his Graces in  
 a right use of them, *The more his stock*  
*increases, and the richer he is in a spiritual*  
*endowment; the more he gives, the more he*  
*gains;*

*gains; till he be filled, brim-full, with the fulness of God in everlasting glory.*

Thus much of the fourth help to proficiency, *viz.* Exercise.

5. The last help to proficiency, is *good society; make use of it;* for a man either is, or is like to be such an one as his Companions are. A man is much bettered or worsed by company: *For the words of the wise are as nails and goads, Eccles. And do minister grace to the hearers, Ephesians. c. 4. 29.*

*E Contra,* the language of evil company is like an open Sepulchre, and the poyson of Asps, full of filthiness and deadly poyson, so is the discourse of such, full of blasphemies against God, of Reproaches, and railing at men (not of their mind) and as contagiously infectious, as the poyson of Asps; *For which there is no remedy but cutting off, Rom. 3. 13.* So here, the only remedy is cutting off such company from us, or such dangerous tongues in our Saviours sense, *Mat. 18. 8.* least being incurably infected, we perish by the poyson of it. Naturalists ob-

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serve,



serve, That the Stag (or Hart) and the Serpent, the Wolves and Sheep cannot agree, and Vines and Coleworths can never grow together: and so it is with good men, when mixt with ill company, there can be no agreement: *e contra*, Vines and Olives, the Fig-tree and Rue, or Herb-grace planted at his root, yea Lilies and Roses are much the more fragrant. if Garlick be planted by them: so wise and hot Christians will do. And the *Lizard* loves a man so well, that he preserves him from the *Serpent*: so will a good companion do. Bad acquaintance cannot be avoided; But bad Familiars may: Let this be our practise, and prosper: *vid. Keck. 1. Tom. p. 1388. &c. Magir. p. 206, 207.*

From this last particular in this verse: you have heard the main end of all our preaching and your learning, *viz. That increasing in grace, and abounding in good works, is a Christians excellency as well as it is his duty.* This point hath been proved and confirmed to you at large: The Uses were of *Lamentation, Reproof, Exhortation, Examination, and Consolation.*  
The



The three first of these are dispatcht already ; The two last remains , so that I am now upon the fourth, *viz.* Of *Examination.*

Use 4. The fourth Use is of Examination, which puts us upon the Trial , whether we do increase and abound as we ought to do , and for the better effecting of this tryal , and our more certainty therein , forasmuch as we are fallen upon the Scripture-allegory, which doth often compare the faithful to the *Trees of the garden of God, as the Vines , Palms and Cedars , &c.* let me give you a taste of your tryal from some signs which do appear in Trees, whether they do thrive and prosper, or not ; which signs do arise from the *Root, Body, Bark, Branch, Fruit, and Stature* of such Trees.

1. The *Root.* The Tree firmly rooted, grows a main and prospers. Oh that this were our case ; this is that which the Apostle prays for heartily, and persuades to seriously , *Ephes. 3. 16. to 20. and Col. 2. 6, 7. viz. That they may be strengthened, well rooted, and firmly established in the faith, able to comprehend , &c.*

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So

So were most of the Martyrs and Professors of Jesus in all ages; these could stand in a storm, and abide terrible blasts: Neither Persecutors, nor Seducers could pluck them up by the roots: Such were some of the Churches of *Asia*, viz. *Smyrna*, *Thyatira* and *Philadelphia*, *Rev.* 2. 8, 18. & 3. 7. yet had they Persecutors, Seducers, &c. To try what they could do: This is the drift of the Ministry, *Ephes.* 4. 13, to 17. *That we may become perfect men, no more children tossed to and fro, and carried about, &c. But speaking the truth, might grow up in Christ in all things.* Now that you may be sure that you are well rooted, look what faith you have, for Faith is a root, which in a well grown Christian is very strong; it sendeth forth its suckers to the Rivers, *The waters of life which bring in supply, and do enable us to,*

1. Great obedience, as in *Abraham offering up Isaac*, *Gen.* 22. The rich in Faith, are so in good works: This Root yields abundance of good fruit: *The poor of this world that are rich in faith, are chosen of God, and Heirs of the kingdom promised by him*, *Jam.* 2. 5. *The rich in this world*

World that have learned not to be high-minded, nor to trust in uncertain riches, but in the living God, &c. And to do good, to be rich in good works: These lay a good foundation for the time to come, that they may lay hold on eternal life, 1 Tim. 6. 17, 18, 19. Poor Lazarus, and rich Abraham, both being rich in Faith, do enjoy the same Glory with God; this is a good root, that sends up its branches and fruit as high as heaven; this faith doth perform-

2. Great Conquests over sin, and great corruptions. The Faith of Miracles could remove Mountains, so can this. For by faith we do resist the Devil, 1 Pet. 5. 8, 9. And put him to flight, Jam 4. 7.

3. To stand against great discouragement as Job 13. 15. Though he slay me, yet will I trust in him; and that woman of Canaan, Mat. 15. 22, to 29. Who by faith still waited upon Christ, against the discouragement of his not being sent to such, and terming her a Dog.

4. And in great dangers: A good man shall not be moved for ever, nor be afraid of evil tidings, His heart is fixed, &c. Psalm 112. 6, 7. And our Saviour ad-

vileth us. *John 14. 1, 2, 3. Let not your hearts be troubled: Why? Mark their belief in God, believe also in me, and heavenly Mansions are prepared for you, and you shall be with me.*

Thus Faith is a blessed root; the Tree so rooted shall prosper: And concerning this, we all had need to pray with him in the Gospel. *Mark 9. 24. And that with tears, saying, Lord, I believe, help thou my unbelief:* thus Faith is the *Christians* root, producing Obedience, Courage, Patience and Perseverance.

2. *Body:* Look upon the body of a Tree, and Judge of its proficiency, so upon the *grace* and *strength* of a *Christian*. In a tree that is now become Timber, fit to be a Pillar, a principle beam in the building, which was but a Twig, &c. In *Corn*, When sown, and a while after we see little, or nothing; but when it is grown, it is visible and sensible to all, though we saw not how it grew, *Mark 4. 26. to 30.* So it is here. The Saints that lately were but Babes in Christ, *1 Cor. 3. 1. 1 Pet. 2. 2.* are now become strong men that can wrestle with God,  
as



as *Jacob* did, and prevailed, *Gen.* 32. 24.

*Quest.* But how was this wrestling?

*A. sw.* He wept and made supplication unto him; he found him in *Bethel*, i.e. the House of God, &c. *Hos.* 12. 4, 4, 5. So *David* also, in the temptation about the prosperity of the wicked must to *Bethel*, the Sanctuary of God, *Pf.* 73 17. There he prevailed and understood their end, how soon they came to destruction.

2. *Sathan* also, and all his powers: for we wrestle not against flesh and blood, but against principalities, against powers, &c.

3. *Afflictions* also, which the godly bear, as *Sampson* did the gates of *Agazab*, *Jud.* 16. 3. which would break the back of a child. Thus by the *Body*, you may discern the growth of this Tree of Grace.

3. *Bark*, which of a thriveable Tree is usually smooth, and not mossy & rugged, as of some other trees which prosper not.

*Ap.* So here, look upon the *Deportment*, the countenance and carriage; the external profession, practise and dealing of the godly, is such, that their profiting doth appear to all, as *1 Tim.* 4. 15.

*They are not Rugged*, and overgrown  
O o 4 with



with evil practises like others, whose lives are spent in lasciviousness, lusts, excess, revellings, banquettings, and abominable Idolatries, running into all manner of Riot, and speaking evil of the godly; 1 Pet. 4. 3, 4. as the Drunkards did of *David*, Ps. 69. 11, 12. Whereas the godly like *Daniel* and his Companions, Dan 1. 12, 13, 14. have a new complexion of Soul, a smoothnesse, not of hypocrisie, but of sincerity. New Tongues, Mark 16. 17. such as they were not used to: For before they were earthly, Joh. 3. 31. *he that is of the earth, &c. and worldly*, 1 John 4. 5. For *they of the world, speak of the world, &c.* But now it is otherwise with them, they have learned a new Language, for the mouth of the righteous speaketh wisdom, &c. And why? but because the law of his God is in his heart, Ps. 37. 30, 31. A good fountain yields a suitable stream, so such an heart; and the good woman openeth her mouth with wisdom, &c. Pro. 31. 26. and the Law of kindnesse (not of scolding, &c.) is in her Tongue. Corrupt communication is changed into that which is good for the use of edifying, that it may minister

*minister grace to the Hearers*, Eph. 4. 29. They have put away, and (as it were) purged out all those evil Qualities mentioned, Col. 3. 8. *anger, wrath, malice, blasphemy, filthy communications, lying*, and the like; and have put on (as the Elect of God) Bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, Forbearing and Forgiving one another in the case of Quarrel, and above all, *exercising charity, which is the bond of perfectness*, Col. 3. 12, 13, 14.

4. *Branch*; The flourishing branches of fruitfull Trees, are a shelter and refreshing to many. So is the prosperity of the godly, whether it be external, or internal, if they flourish & prosper outwardly in the World, as well as inwardly & spiritually in the things of God; and if God bless them with abundance of outward things, then they become a shelter to others: as Job 29. 12. to 18. *to the poor, blind and lame, and men ready to perish*: And as the Lord himself, so they also in their proportion, do become *Strength* to the poor and needy, a *Refuge* from the storm, a *shadow* from the heat, when the  
blast

blast of the terrible Ones, is as a storm against the Wall, *Isa. 25. 4.* to shelter it; but that God restrains Wrath, *Pf. 76. 10.* or, as good *Obadiab* to the 100. Prophets, whom he hid by fifty in a Cave, and fed them with *bread and water*, and that in *K. Ahabs* time, when wicked *Jezebel* sought their destruction, *1 Kings 88. 3, 4.*

*Ap.* Thus *these flourishing Trees*, if they do abound in *inward and spiritual* graces, viz. in Faith, Utterance, and in Knowledge, &c. *as well as in outward things*, like *Gajus*, *3 John. 2.* then you may be sure, they will abound in this Grace also, i.e. in Charity and the Fruits thereof, Bounty, Liberality, &c. *2 Cor. 8. 7.*

5. *Fruit* : Every man will judge of the goodness of a Tree by its Fruit : if the fruit be good, the tree is so also, *Mat. 7. 16, 17, &c.* So these trees in the Garden of God (whom the Apostle calls the servants of God) they have their fruit unto holiness, and the end everlasting life, *Rom. 6. 2, 2.* their words and works are holy : they bring forth good fruit, and shall (be sure) not to lose their reward : no labour is lost in this kind, but shall be richly recompenced

penced. See 1 Cor. 15. 58. Therefore my beloved, &c. *Men do not gather grapes of thorns, and figs of thistles; it is only a good Tree that bringeth forth good Fruit, &c. Mat. 7. 16. &c.* But when our Vines (the people of God) as they account themselves) are of (or worse then) the Vine of Sodom, or field of Gomorrah; Our grapes of gall, our clusters bitter, our wine the poison of Dragons & cruel venom of Asps, as wickedness is compared, *Deut. 32, &c.* when we bring forth fruit like that bad Vine. *Esay 5. 1. to 8.* such wild grapes as *Mishpat* for *Mishpat*, *Tzognakah* for *Tzedakah*, a wound instead of judgement, and a Cry instead of Righteousness, as the elegant Evangelical Courtly Prophet phraseth it; *when the Lord looks for judgement, behold oppression; for Righteousnesse, but behold a Cry; this is a sad and bad return of Gods care over us.* When our fruit is like those naughty figs, which could not be eaten they were so bad, *Jer. 24. 2, 3, 8, 9, 10.*

*Ap.* How then can we account our selves trees of the Garden of God, and what can we expect but that vengeance & those heavy Judgements threatned, *Deut. 32. 34, 35.*  
*Esay*



*Esay 5.5. Jer. 24.8, &c. viz. that our feet shall slide, and our calamity approach; That we shall be laid wast, our fence removed, and our walls be broken down, our selves exposed to Bryers and Thorns, to be eaten up and trodden down by all, being left without Rain, & the husbandry of God, his pruning, &c. denyed to us: That we shall be exposed to captivity, to be a Reproach, Taunt, and a curse unto others: and to be punished with the Sword, the famine, and the pestilence, till we be consumed, ut locis citatis. These things have befallen, and the like may upon the like sin, and occasions.*

6. *Stature*; We judge Trees and other things by their stature, *all trees and men, &c.* are not of the same dimensions of stature, yet they may have a proportionable perfection suitable to that stature which they are capable of: and that stature is Argument enough of their growth, strength and proficiency: and a little man, a slender Tree, may be very active and fruitfull, yet every tree and man must attain to that fulness and perfection of stature allotted him by Nature, and then



then they are of full growth.

*Ap.* So it is with true Christians (the **Trees** of the Garden of God ) all have not the same measure of *grace*, some have more, some lesse: as of *faith, hope, patience* and other *perfections*, yet all must endeavour to a full growth, unto a perfect man, unto the measure of the stature of the fulnesse of Christ, Eph. 4. 13. Now this fulnesse of stature, this high measure of growth doth refer to 1. particular persons as members, or 2. the whole Church, as the Body.

1. For *particular persons* the members of the Church; you must know that all are not of the same stature, growth and perfection in godlinesse, some are of one, and others of another dimension. Some are Babes in Christ, weak Christians that must be fed with milk. Others are strong and tall in perfections, who feed upon strong meat, having their senses exercised to discern both good and evil, Heb. 5. 12, 13, 14. Yet nevertheless this Disparity, all have their growth and measure of *grace* proportioned for them: though this measure, or stature of a Christian in  
*grace*

*grace*, cannot be stated in this life, because here we can never attain to perfection; the *babe* hath his fulness, and the *strongest* his wants: other things attain to their *Achme* of Nature, the top of perfection. the *Christians top-stone* is in Heaven, *Ergo*, whilst we be here, let us be still growing, and learning to abound more and more.

2. *As this stature* doth refer to the *whole Body of the Church*, together: Note, That in Heaven every member shall be filled with perfection of grace and godliness, and the knowledge of our Lord & Saviour Jesus Christ: and then the *whole mystical body of Christ* shall be compleated in Glory, by the addition of every member in perfection. To which end the Ministry is singularly useful to the end of the World, *Eph. 4. 8, 11, to 17*. You do know the point under-hand, the *confirmation & application* of it, the *Uses* are five: all which are dismiss but the last, which I do now enter upon.

5. *Use is of Consolation*; the comfort cannot but be very great, to all that find *this growth* and strength, *this proficiency*,  
and

and ability in themselves : the measure of this stature in so large a proportion : Each proof and Argument, Instance and Illustration of the point , cannot but fill them with abundant consolation, and joy in the holy Ghost. The very sense and conscience of *well-doing* is full of Comfort ; The experience of a *well-grown* Christian, of his own danger and deliverance, Conflicts & Conquests, besides the manifold promises of God to them that overcome, that *fight the good fight* of Faith, and *run the Race* set before them, that *hold out* to the end , and are *faithfull* to the Death, *Rev. 2. 3. Heb. 12. 1, 2. Rev. 2. 10.* These are *streams of comfort*, that refresh the souls of such with continual comforts that will never be dried up; so that to such, light looks in at every crevise, and joy at every loop-hole. *A window is opened* into the Ark of their Breasts, to assure them that the waters of Tribulations, &c. are asswaged, and *a wide door is opened* to them into the everlasting kingdom of the Lord Jesus Christ, *2 Pet. 1. 11.* Therefore I need not speak much to comfort them , that are thus a-  
bun-

bundantly comforted of God, and endow-  
ed with such fulness.

2, But this Use of comfort is especially intended to all such as write bitter things against themselves, and deny their own mercies : nevertheless, that they haue much interest in the Comforts of God. They are full of fears and doubts, and are apt to object against themselves in this ( or the like ) manner.

1. Touching *this fulness*, measure and stature of perfection ; *I fall so far short of it*, because of my corruptions and evils remaining, &c. that I do even despair of ever attaining to it.

2. And *as for growth*, *I fear Grace decays and Ebbs in me*, because I am not so affected, and earnest in the pursuit of it, and love of it, as I have formerly been at my first conversion.

3. Besides, *I do want that sense, sight and feeling of Gods Favour and Loving-kindness*, which he usually bestoweth upon good Proficients : as also of my own full assurance of salvation.

4. Yea, *I am exposed to Satans Siftings, Buffettings and Temptations*, as it befell

Peter,



*Peter*, Luke 22.31,32,33,34. Mark it :  
and *Paul*, that indefatigable Apostle in  
the Work of Christ; 2 Cor. 12.7.

*These, and the like are the usual complaints of very precious Christians.*

*Answer.* I answer 1. By way of concession, that all this may be : For God is pleased sometimes to withdraw his own presence and to withhold our assurance, &c. for special ends, viz.

1. To make us see our own weakness, in doing good, or bearing evil : how that without him we move as *Pharoahs Chariots* did without *Wheels* : and when storms and troubles arise and appear as imminent, we sink, or deny as *Peter* did, *Mat.* 14.30. and 26.7.

2. To seek, support, and strength of him, as *Infants* do to be upheld by the Parent or Nurse, as *David* did, *Ps.* 51.12 : and of which he was very confident, *Psa.* 27.14, &c. and which God hath promised so freely, *Isa.* 41.10. *Fear them not, for I am with thee, be not dismayed, for I am thy God : I will strengthen thee, yea I will help thee : yea, I will uphold thee with the right hand of my Righteousnesse.*

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3. To be more watchfull against occasions, & Temptations to sin, *idus piscator sapit*, sayes the old Proverb; the Fisherman that hath touch'd a *Torpedo* (or Cramp-fish) will be more wary afterwards, and the *burnt-child* will fear the fire, say we, and he that hath hurt himself by a Fall, will look to his Feet hereafter. This is case: and the end of Gods withdrawing his Comforts.

4. For Correction, as to David, *psalm* 51.8,12 whose bones were so broken, & joyes so eclipsed (you know for what) that he prayed heartily to God, to splint, and to restore his joyes again.

5. For tryal of their Faith & patience, &c. as 1 Pet. 1.6,7, &c. Thus the Lord dealt with Job, Hezekiah, &c. See Rom. 5.3,4,5. Tribulation produceth patience, Experience and Hope.

6. For prevention of pride, self-confidence, and other-like sins; Thus the Lord dealt with Paul, 2 Cor. 12.7. Least he should be exalted above measure, because of his Revelations, the Messenger of Satan was let loose to buffet him, &c. v. 7, 8,9,10. And thus with Peter, Mat. 26.31.

33,34,

33, 34, 35. who was so very confident of himself, that though all men. yet he would never be offended, but would rather die with, then deny his Master.

7. To work in us Commiseration, and pitty towards others that are fallen, Not to insult over, but to help and restore such persons, Gal. 6. 1, 2, 3. if a man be overtaken in a fault, &c. Yea, and bear ye one anothers burthens, &c. For if any man think himself to be something, when he is nothing, he deceives himself. We should be tender in such cases, and moderate severity, *Sal sedinem correptionis amor Christi temporet; & Dilectionem proximi, Sal justitie condit*: Let the love of Christ, and of our Neighbour, temper and season the sharpness of Reproof and punishment, for it may be our owne case, and nothing should incline us to mercy more then (*proprii periculi cogitatio*) that we are in danger of the same, *non ignara mali*, &c. could Dido say, Virgil.

☞ And Note, that they commonly are the most severe Judges of other mens faults, that are most forgetfull of their own: But it should not be so with us,

we must bear each others Burden, by having compassion of our Brethrens failings and infirmities, and doing our best to relieve and restore them.

3. And lastly; *To encrease our love and thankfulness* to God, when we are restored & recovered, as *David* did when he had been near Hell, &c. *Pf.* 116. *per totum* and *Hezekiah*, *Esay* 38. 9, to 21. when he was past all hope of Life, and did chatter like the *Crane*, or *Swallow*, and had been in great bitterness, yet then the Lord was ready to save him; and therefore, saith he, *I will sing my Songs* to the stringed Instruments, all the days of my life in the House of the Lord, *v.* 20. He would praise the Lord both in publick and private for so great a mercy. Thus the memory of Gods mercies should abide with us, when the Act is over, see *Psalms* 34. 1. &c. as the savour doth in the Box or Bottle, when the Civet and hot Water are out or absent. Thus the Best may have their Abatements, their Troubles and Trials, their Clouds and Eclipses in this Life: And thus much be answered by way of Concession But now  
2. As

2. As to the Thing objected : I do answer for mitigation.

1. To the first, touching the *stature of perfection*, &c. You must know, that all have not the same dimensions of *Grace*; & that none can attain to their *full growth* in this Life, do you endeavour it, and use the means, and you are safe.

2. To the second, as to their *fear of decay in Grace*, and want of love to it. Consider, that in *Grace* there is the *newnesse* of it at first, and the *worth of it* alwayes. Now in our first conversion, we are most taken with the Excellency of *Grace*, though we may prize it at as high a *Valew*, and worth ever after : As we are with *Land and Jewels*, we are most taken with them at the first : yet we valew them at as high a rate many years after. The *Schoolmen* distinguish of *Love Intensive*, or *Appretiatiue*; Let your love to *Grace* set a *valew* upon it, though the *ardour* of your Affections do not alwayes flame alike towards it.

3. To the third, touching the *sense of Gods Favour*, &c and the assurance of our own salvation. You must consider, That



no man is alwayes alike, either in Bodily health, or spiritual Comforts : we must expect vicissitudes and bear them. And as to our assurance ; Be sure to secure the *Certitudo Adhærentiæ*, though the *Certitudo Evidentiæ* be absent. The Assurance of evidence is haveable by strong Christians, but all true Christians have the Assurance of Adherence. They are sure, they do cleave only to Christ, and depend upon him for their salvation, and upon no other, Saint or Angel, &c. And to him they live, and apply themselves in their Conversation. This Assurance being secured, the other will follow in Life or Death.

4. To the fourth, touching *Satans Buffettings, Temptations* &c. Neither look to be fully freed from them in this world : the best have born them, but *Glory is coming* that will free us from them all, *Rom. 16 20*. Thus much in Answer by way of Mitigation.

Now thirdly, I answer in the way of Consolation to weak Christians : That nevertheless the fore-named Scruples, Doubts and Fears, &c. which may be  
their



their great Affliction, yet their comfort is, and may be, that they shall not fall away totally and finally from Grace, and that upon these Grounds, viz. 1. Election. 2. Vocation. 3. Gods covenant and Promises. 4. Christs All-sufficiency; and 5. the Seal of the Holy Ghost.

1. Election of God, is firm and sure: an Act of Gods free Grace; Hence all things work together for their good, &c. and who can lay any thing to the charge of Gods Elect, &c. Rom. 8. 28. to 35. For the gifts and Calling of God are without Repentance, Rom. 11. 29.

2. Vocation, Our Calling is unto Eternal Glory by Christ Jesus, 1 Pet. 5. 10, By which God infuseth into the Elect a principle of Duration and continuance: and hereupon it is called *Radix insita*, a Root deeply fastened or settled in us; Such have Root in themselves which the seed in the stony ground wanted, Mat. 13. 20, 21. & therefore dured or continued but a while, *Sermo insitus*, An ingrafted Word, which as a grass turns the stock into its owne Nature: a Metaphor from grassing, &c. James 1. 21. Or an implant-

*ad Word*, (τὸν ἔμψυτον λόγον, ) which will  
grow up, encrease and continue long with  
you, *Semen manens, & Immortale*, a seed  
*remaining in us*, 1 John 3.9. and we are  
said to be born again, not of corruptible  
seed, but of incorruptible, by the Word of  
God, which liveth and abideth for ever,  
1 Pet. 1.23. For, as Psalm 119.89. We  
may all say, For ever, O Lord, thy Word  
is settled in Heaven: as David did, *Un-*  
*ctio manens*, An Anointing which abideth  
in men, and teacheth them all things,  
1 John 2.20.27. the Word & Spirit of  
God, will safeguard you from false  
Teachers. The Spirit that Anointed  
Christ for a King and Priest, hath also  
anointed you to be such *spiritually*, Revel.  
1.6. that you may be able to stand a-  
gainst false Teachers; and from Christ,  
as from a Spring or Fountain, the Graces  
of Gods Spirit are communicated to us,  
John 1, 16. Col. 1.19. For it pleased the  
Father that in him should all fulness dwell.  
☞ This is no new Light, to make  
men contemn their faithfull Godly  
Teacher (*Sed contra*) but a true Light,  
to teach us to honour them, and obey  
their

their godly Doctrine. *Spiritus inhabitans*, the Spirit of God dwelling in them, 1 Cor. 3. 16. & 6. 19. A most desireable guest, which infuseth and supporteth grace in us, and will not suddenly change his habitation: Let it be our care not to grieve him, quench or resist his graces or motions, &c. but to please him in all things. *Fons aquæ salientis in vitam æternam*, Joh. 4. 14. A well of water springing up into everlasting life, i.e. The grace and spirit of regeneration, with the blessed fruits thereof, with which their weary souls shall be so refreshed, and they themselves so supplied, and furnished with all good, That they shall be satisfied as in the presence of God, Isa. 49. 9. So that as the gift of Election, so also of our vocation which is of God, is without repentance Rom. 11. 29. For whom he called, them he also justified and glorified, 8. 30.

III. A third Argument of Comfort against all the Scruples aforesaid. Gods Covenant and Promises which are irrevocable, irrefragable (or invincible) and unchangeable, as the water of Noah; &c. Isa 54. 6, 7, to 11. Nay, the mountains  
may

*may be removed, &c.* But the kindness of God, and the Covenant of his peace, shall never be removed from his people, but he will have mercy upon them, So *Jer.* 31. 33, to 38. God doth covenant with his people, to write his law in their hearts, and to fill them with knowledge. and to shew how unchangable he is in his Covenant and Promises; He compares them with the ordinances of heaven: So that as sure as the course, which God hath established in nature for the constant motion and intercourse of the celestial Creatures, the Sun, Moon and Stars, to give light by day, and by night, and for confining that vast body of the Sea to the place, and limits assigned to it; as sure, I say, as these things shall without interruption or intermission persist in their course unto the end of the world: so sure is his Covenant with his people; nor shall it be changed, till the heavens above can be exactly measured, or the foundation of the earth searched out by us men, which can never be. So unchangable is his Covenant with his people: As for those  
words

words in the Covenant, They shall no more teach every man his Neighbour, &c. It is not to be conceived, as if they should have no need of teaching at all in those times, or that the Office of Teachers should then cease as superfluous. For while men live in this world, they know but in part, *1 Cor. 8. 2. & 13. 19.* Nor can any be so perfect in knowledge or grace whilst they live here, but that they may grow further, *Phil. 3. 12.* I have not yet attained, &c. *2 Pet. 3. 18.* And the Office of teaching is to continue to the end of the world, *Mat. 28. 20. Ephes. 4. 11, 12, 13.*

But to pass by the different conceits, and interpretations of many; This form of speech may very well intimate the great measure of clear light that should in those times be revealed, *2 Cor. 4. 3, 6.* *If our Gospel be hid, &c.* For God who commanded the light to shine out darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. The great measure of knowledge that should by reason thereof abound. *Isa. 11. 9. As*  
the



*the waters cover the sea.* So Hab. 2. 14. *The clearness of understanding that many should be so possessed with, as if taught by irradiation, rather than by any means of instruction.* Cal. 1. 12. *I received not the Gospel of man, &c. but by the revelation of Jesus Christ.* The numerosity of knowing persons then above former times, yea, and amongst the meaner sort of people, Acts 18. 25, 26. And thus much by the way, for Explanation of that phrase in the Covenant.

Now as the Covenant of God is unchangeable to his people, so for our constancy in cleaving to him, (wherein lieth all the doubt) we have a most gracious promise, Jer. 32. 40. That as God will not turn away from us to do us good, so he will put his fear into our hearts, that we shall not depart from him, whence conclude, that when a people are really brought home to Christ, they shall never fall off from him again. Isa. 59. 20, 21. *The Redeemer shall come to Zion, and unto them that turn from transgression, &c.* Thus saith the Lord, *My spirit is upon thee, and the words that I have put*  
in

*in thy mouth, shall not depart, &c. from henceforth and for ever.*

IV. *Christs fulness, and Al-sufficiency, his Potency and Prevalency*: 1. In satisfaction, *For by him alone we have received the atonement*, Rom. 5. 11. He only hath wrought reconciliation betwixt God and us, Col. 1. 20. He is our High Priest, who once for all, hath offered up one sacrifice for sins for ever; by which one offering he hath perfected for ever them that are sanctifi'd, *Heb. 10, 10, 11, 12, 14.*

2. In supplication for all Believers, and his prayers are prevalent, and were never denied; See *John 17. per totum*, and Vers. 20. to 25.

V. The Seal and earnest of the holy Spirit in our hearts, 2 *Cor. 1. 22.* that ratifieth in us his Vocation and Election by the grace of regeneration, which is a Seal-signing, or marking us for himself: as 2 *Tim. 2. 19.* The foundation of God standeth sure; having this Seal, the Lord knoweth them that are his; and let him that nameth the Name of the Lord Jesus Christ, depart from iniquity. This is the Lords seal: and his Earnest  
is

is much to the same effect; for as an Earnest is a pledge whereby we confirm a bargain, or a piece of money, whereby we assure the payment of the whole sum remaining.

*Ap.* So the Seal and Earnest of our Regeneration, and the renewing of Gods image within us, is the pledge of our whole Inheritance, and doth assure us more and more of the accomplishment of all Gods gracious promises towards us; *Ephes. 1. 13, 14.* And as a deed after sealing is unchangable, and a Bargain after Earnest given, is irreverfible: So is the Sealing and Earnest of Gods Spirit (like the Laws of the *Medes* and *Persians* which altered not, *Dan. 6. 8.*) unalterable: For true Believers are kept by the power of God through faith unto salvation, ready to be revealed in the last time at Christs appearance, *1 Pet. 1. 4.* when we shall be made partakers of that inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us, *1 Pet. 1. 3.* For when Christ, who is our life shall appear, then shall we also appear with him in glory, *Col. 3. 4.* Thus

Thus the comfort of a true (though weak) Christian, doth spring from our Election, which is of God, *1 Thes. 1. 4.* Our Vocation, which is heavenly, *Heb. 3.* 1. Gods Covenant and Promises which are unchangable. Christs fulness and Al-sufficiency in satisfaction and supplication. The Seal and Earnest of the holy Spirit in our hearts: so that though it may so befall, that at sometimes we our selves do not see our own safety; yet others may, when we cannot not; and though Grace be but small, and of slender growth in us, yet if it be true, it will receive a blessing from God, and make way to eternal Glory. The hinderances of our comfort shall be removed; such as *Acts 26. 18.* Darknes, and the power of Satan, &c. from whom we are called. Furtherance to duty is afforded, *Titus 2. 11, 12, 13.* For the Grace of God that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, &c. looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who  
at

at his coming', shall change our vile body, that it may be fashioned like unto his glorious body, &c. Phil. 3. 20, 21. And thus doth he induct his servants into heavenly glory: God will own and crown all his own works and graces in us, to our everlasting felicity: *Amen*, Lord Jesus.

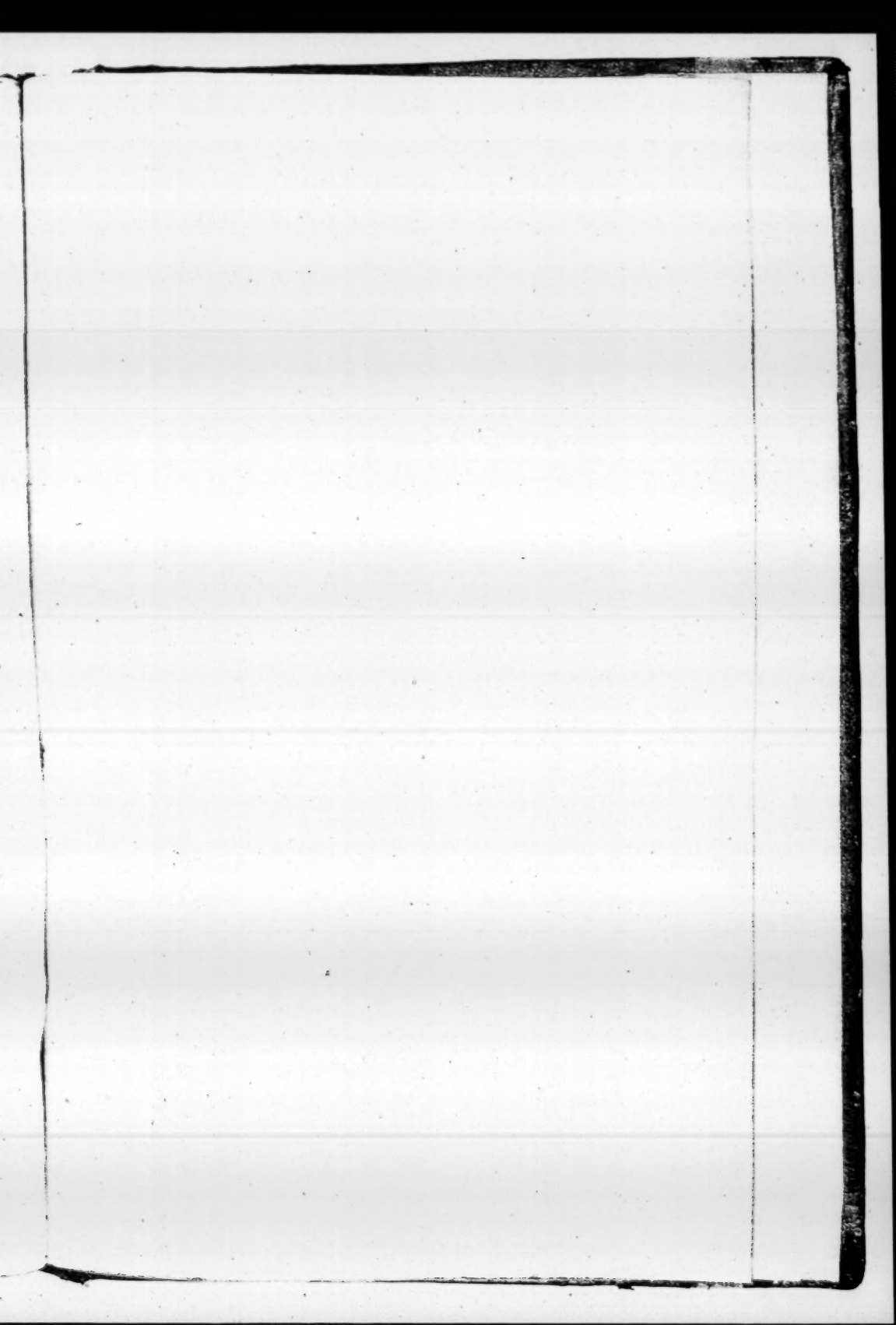
Thus I have done further speaking of the Apostles farewell, but I trust you will never have done practising what this Scripture hath suggested, and accordingly hath been taught unto you, which will be of singular use to preserve you from Atheism, Papism and Phanaticism, and to direct you in the way that is truly Christian, where you may walk and please God, and abound in good, till you may attain to glory, which the good Lord grant unto us.

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*F I N I S.*

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